

# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

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FOR MIND AND MATTER.

In Re, Ireland—Her People and Their Troubles; By an Englishman who Discards all Nationality, and all Superstitious Creeds.

BY WM. P. MOORE.

Ireland! thou green—fair island of the sea,  
How shall a son of Albion—sister Isle—  
Atune and strike his Lyre, and not displease  
The natives of thy soil, nor wake contemptuous smile?  
Since 'tis from Albion, they who on thy people prey—  
At best a pirate horde—by force have made their way?  
  
Yet, will I, though of England's hated race,  
And but an humble bard to fame unknown,  
Speak for the Truth, and Albion's disgrace,  
In her oppressing thee—unhidden—freely own;  
And raise my voice and pray God speed the happy day,  
When Ireland shall be free—from despots cruel sway.  
  
They sorrow oft, within my breast awake  
Such sympathy, that with unfeigned delight  
I would, had I the force, thy fetters break,  
And thy dark night of gloom dispel by Freedom's light.  
The products of thy soil, resultant from the toll  
Of thy industrious sons, should be no robber's spoil.  
  
But Erin! thou green, fair Isle of the sea!  
The home of Moore, and many an humbler bard,  
Thy pardon I must ask for questioning thee,  
And pray thy children not to curse me for reward.  
Have yet thy people wisdom to secure  
The rights they seek, and Freedom to endure?  
  
The home of O'Connell, Sheridan, Moore  
And Emmett, brave poets and heroes, should be  
Redeemed from thralldom, and rank, I am sure,  
As the hand of the brave, and the wise, and the free;  
And the gem of the Ocean—the green Emerald Isle—  
With plenty, in peace, and in Freedom should smile.  
  
But are not thy people divided to day,  
Into factions which gladly each other  
Would kill, or to foes of their country betray,  
When each unto each should be brother?  
They priests and thy preachers, of all shades, unite  
Freedom's dawn to defer, and prolong thy dark night.  
  
Erin, fair Erin, green Isle of the sea!  
Creeds founded in error have long been thy bane!  
From dark superstition thy people must be  
Reclaimed by the Truth, ere they liberty gain,  
Truth unadorned—unmystified—thy people's wrongs will  
right,  
As when the sun above us glides, our world is filled with  
light!

## THE WOMAN WITH THE LANTERN.—IV.

BY H. W. BOOZER.

On the eleventh day of February last our adventuress met with an accident. Stepping out of the path near her dwelling, her foot was caught by a hole in a plank concealed by the snow. She fell, with the foot in the aperture, breaking the ankle. Supposing it to be a sprain only, nothing was done for it from Saturday, the time of the occurrence, until the Monday following. It became very painful from inflammation; it was set and bandaged with considerable difficulty by the two physicians who were then summoned to attend her. An example of the power of acute pain occurred at this time, in regard to her long cherished belief of living a thousand years, which she then and there, at least for the time, relinquished. During convalescence the sufferer emphatically declared to visitors that, though disabled from aggressive action, she was notwithstanding, doing a greater work than ever, by the power of the will and through unseen and mysterious ways. It was over three weeks before she made her appearance again on our streets in a sleigh well hung around with lanterns.

By visitors who called on her it was observed that, when under the influence of physical pain, like other mortals, she was very irritable, especially toward her attendant—her one and only lantern convert. This antagonism was unhesitatingly acknowledged by her, notwithstanding previous repeated statements that she was bone of her bone and flesh of her flesh.

At a time when most helpless, two ladies, deluding themselves with the idea that their mission was to exorcise the obsessing spirit, took all the "traps and calamities" that made up her paraphernalia of priestcraft, and packed them in one ignominious pile in an old chest handy by. To this the patient submitted with the good grace of a consistent non-resistant, singing hallelujah, and being "full of glory" as the work proceeded to completion. Before the visit was over, however, one of the ladies—the one most active in originating the enterprise—was stricken helpless down to the floor and remained thus for a long time,—much to her chagrin afterward, as she was not without pride, and generally successful in whatever she undertook. It was an unexpected event in the programme, one she will long remember, and will furnish a text for a season of very solid reflection and study. The other lady retained her self-possession and positiveness to the termination of the interview, but has not seen a well day since that time, and is now entirely disabled for performing her usual work—laid up at home in a neighboring town—suddenly withdrawn, for a time at least, from what was a very active mediumistic work. A noticeable fact in connection with the affair is, that those articles which have had psychometrically imparted to them the antagonism of unfriendly hands, remain stowed away undisturbed; and as the woman with a lantern appears in public, an entirely new set of paraphernalia is used, fresh with the magnetism especially designed and prepared for and with them.

That there is a silent power which has been and is used wrongfully, is evident to all who have faithfully studied the case; and the lessons that may be learned in connection, will form an important part of the future history of progressive thought. Herein is really involved the great

problem of life and death, not only as it pertains to the great unknown on the other side of the river, but to existence here and now. What is life in respect to the unseen forces that affect its make-up, and what is death?

In retrospection of a single case that has fallen under our observation, we are irresistibly impelled to ask the above question. It is a sad case, with the saddest of all sad endings. Names are unnecessary, and will therefore be omitted.

One of the noblest souls among Spiritualism's best workers, and one of heaven's angels in human guise, was the man of whom we write. He had two children by a former wife who passed away in the long ago—a son and daughter. The lady who became his second wife was a person of fine accomplishments, great conscientiousness and firm adherence to the right, as she understood it, yet encrusted with the error which surrounds us all from our birth. Naturally of a positive nature she brought the force of a positive will into a habit in all the minutiae of life. Her manner was naturally quiet, but it also carried with it a persistent firmness that seemed like cast iron, rigid and unyielding. Her profession earlier in life had been that of a school teacher which deepened and made second nature this inherited predisposition. The exercise of this positiveness gradually brought a reserve to her companion, quite foreign to his naturally frank and spontaneous social nature, and substituted in its place a half hidden, care-worn expression that gave his friends pain and awakened inquiry for its cause. The psychological power of the will steadily exercised over the individuality of another is like a slow ulcer in its effect on a negative subject, tending constantly toward physical or mental death.

The son was high spirited and brooked no control. Its effect on him induced habits of drink, and he soon filled the grave of the inebriate. The daughter, with her loving, affectional nature, remained, and after a time married. The union was a happy one, but of short duration—as she passed over to the spirit side before the time for the birth of their first child. The father's very life was entwined with that of his lovely daughter, the last of his children; and he went down before his great bereavement, and was buried just one week after. His companion had never understood either herself or those with whom she was allied. She had never known the sweet compensations of maternity, and she was now alone. Her health, which had been for some time failing, gave way entirely, and few months only elapsed when she too went to the spirit side of life.

Reviewing this case and all the facts to be found in connection, we have little doubt that this death procession of an entire family, if we except the newly added young husband, might have been averted by a knowledge of and compliance with psychological law. A celebrated writer has said that the force of all forces is the human will. Its psychic power is in this manner often unwittingly used as one of death instead of life. The substitution of one's own purpose for that of another, through its steady pressure, silently perhaps, yet potently exercised, is not only thus a source of death to the person on whom it falls, but to its projector as well; for the reason, that such exercise, if ever so conscientiously begun, is sure to develop into an habitual selfishness, and this producing in turn a source of death.

Selfishness, through acquisitiveness, ultimately in the character of the miser, in whose face you can invariably trace disease and the coming death which the force of a positive will selfishly exercised in this direction has invited. How often do we find the person who has embraced phenomena Spiritualism, attracted by the absence of the expense incident to churches and creeds, who has never yet awakened to its first lesson of love for humanity, in helping those who really need aid to place themselves in self-sustaining conditions. For alms-giving is a religious inculcation, and belongs not in our philosophy. Prompted by blinded benevolence, it is only a means of rendering the poor more helpless and less and less able to sustain themselves. History everywhere proves it the breeder of pauperism. True charity only helps others to be self-helpful. The miser in our ranks, grasping only the revelation of thirty-three years ago, the fact of an immortal life and a means of communication therewith, lacks the elements of life which are the legitimate results of the important lessons Spiritualism teaches; and he dies miserably—his soul and body pinched, starved and beset with corroding disease; entering into spirit life unprofited by the great truths back of these phenomena, which might have blessed him with life, health and happiness. As a spirit he now stands naked and shivering, and finds his first lesson in progression has to be yet learned from this side of life. To overcome the obstacles of separation, and begin a once comparatively easy work, is now so great a task that oftentimes a long period of darkness environs him before he can take the first slow step. Angels pity the soul who has made himself repulsive in earth life by his own greed and inordinate selfishness!

The time will come, in fact the fast increasing mortality list in all our great cities show its incoming, when the question will not be as now, in the decadence of our civilization, what shall we do to get rich? but, instead, what shall we do to be saved from physical death? It will be found that the clutch for money is only a symptom of the last struggle which surely follows. It will then be known and realized that the true riches—the capital that will endure the shock of death

—is life magnetic, life. The lesson of how we shall obtain it, may be summed up in a few words: get the harmony of being which is the result of obedience to nature's laws. How to avoid the death which is an abortion of life—the passing over before one's allotted time; have no hate nor selfishness in your soul, and attend to the just and temperate demands of the physical which is denominated in the heading of MIND AND MATTER "the primary department."

Bearing in mind the invariable law connected with the return of the disembodied spirit; that on taking possession of an earthly body, it is liable to experience the predominating impulses either of pleasure, pain or of habits of action peculiar to its own life when here; we readily see why there is so much that is repellent as well as attractive in mediumship, and learn charity for those sensitives whose condition of susceptibility renders them subject to the impelled forces of two worlds, and the various conditions of antagonism universal in both. Here we can profitably study the good, which is the properly developed outcome of the natural, and the undeveloped good we call evil, that is none the less evil because so related to the good.

Temperance is a subject now prominent among the worshippers of authority and those who see only the surface of things. With these, the ballot with the law of force behind it, is the great corrective of the world's evils. But the women who go into saloons to pray, little dream of the real causes of drunkenness, or of the primal facts with which they are most of all concerned. Woman is the creator of the life which may be endowed with immortality; and when she understands the conditions required for the best results, humanity, being rightly born, will need no saloon praying efforts for its salvation. Every mother, during the condition of pregnancy, is, as regards principles evolved and laws governing, a spiritual medium; illustrating the law of the forces in the absorption of surrounding invisible and imponderable elements which go to make up the mental and spiritual propensities—the innate endowments of the child, and thus stamp its destiny for weal or woe throughout the life line of crookedness or straightness that leads into and through the eternities.

Take into consideration the immense swarm of human life that crowds the cities and towns of our country, with the rental system. As the rich grow richer and the poor become poorer, the dwelling places of families average more and more temporary. Now, wherever a drunkard has lived, all the material which composed that habitation is infused and infected with the mind force of his ruling passion or appetite. So that when afterward, the woman who is *enceinte* lives there day after day, she involuntarily, through her unusual sensitiveness, takes up these elements which are commingled with her finer life, and are thus transmitted to the child in embryo. It is in this way created a drunkard, and the first circumstance of temptation in life, meets a ready response in an appetite which is second nature, developing the hell which ends his miserable life. So that by the aid of the psychometric, which is but another chapter in the psychological law, the forces of death and destruction, center upon this fated member of our common humanity, and he sinks beyond all power to save—if we except the conditional power of wisdom, spirits through skillful use of psychological law—down, down into the drunkard's hell.

Nor is this all. Retaining the one terrible impulse of his earth life, he goes into spirit life with the desires and appetites actively goading him to indulgence, with no means for their gratification. As a result, he finds some one living here, with whom, through the mediumistic law, he can come in rapport; and waiting opportunities, urge to the indulgence of this habit, while he parasitically enjoys the degradation. Who among students of these things does not recall cases where the use of liquor is without doubt the result of such observation?

So the hells of earth life repeat themselves, and the two forces of good and evil, always and forever active throughout the universe, struggle for the mastery, each aiming not only for present power, but for its own perpetuation and transmission, in spite of saviors, atonements, blood shedding, and all the priestly mummery ever invented to becloud reason's eyesight, or intercept human aspiration for knowledge and wisdom.

Is it not strange that there are those in our ranks, who, failing to perceive the immense field of research Spiritualism opens before them, see in it only ways and means to enact the role of Detectives among mediums; without the penetration to discover that such is its character in the way of truthfulness and demonstration, that all fraudulent work must of necessity soon be its own exposure, and, as it always has done, soon defeat its own bad ends. Where in the history of Spiritualism is to be found the pretender in mediumship who has concealed his real character any length of time? People are even discerning enough to separate the real mediumship from the fraud perpetrated by travelling expositors, who prostitute their gifts to get the money that Christian hate of our cause freely disburses. It is worse than senseless, this criminal hunting among mediums—the prostitution of the press to ostensible detective uses, when the great fact remains that we are all but little children in Spiritualism's great school, with an infinity of knowledge, before us inviting our exploration.

Many who read this, will remember the pedestrian medium, a gentleman who has for years

been under a control whose strong impulse is to travel; and his medium, being poor, moves on foot. From the Atlantic to the Pacific, over thousands of miles, forward and back, he keeps going steadily. Ostensibly a magnetic healer, his work is so meagre that it gives little support, and he is known to exist through the sympathy and kindness of Spiritualists—sometimes in shabby apparel, at others well clothed. This is a simple case of obsession by the spirit whose desire for travel is inordinate, and though he may mean well, does that which wisdom spirits will not do, put chains on the individuality of the other.

"The spiritual tramp" is so identified with Spiritualism, that he here deserves passing consideration. In the case of the woman with the lantern, while she disclaims "eating any man's bread for naught," it is nevertheless evident that her itinerating work is mainly thus prosecuted. Her authority is the example of Jesus, who, unlike God's representatives in these times, was unsalaried, and taught the doctrine of non-provision for the future and its needs. The record of the cornfield incident on the Sabbath day illustrates the vagabond idea. The mediums who come into Spiritualism from the church, are very liable to be affected with this improvidence—substituting the spirits for the Lord, who, it is pleasant to believe, will surely provide. As a result, these have peripatetic the country unheralded, and make a sameness of belief their passport into the homes of those who are reputed to be Spiritualists. Though often exercising their gifts, they are often teachers, without being aware that they are yet full of the errors of the church nurseries of ignorance they have just left. What to do with these is a problem for the good and intelligent to solve, and requires a broad charity united with the best exercise of reason. It is well known that often the best enterprises of our spirit friends are thus conducted, unheralded and without a cent ready for the expenses of their medium; so that we cannot endorse the sweeping action of some organizations and shut our doors on all such. Let us, rather, without being either uncharitable or doing that which will indefinitely prolong a wrong course, use our best discrimination in each particular case, with the good of the stranger, the main object in view. These wayfarers naturally centre with the mediums, and whatever antagonisms or inharmony is involved in connection with their eccentricities and undevelopment, and the force thrown by the minds immediately surrounding who are repelled and made antagonistic by their unbecoming manifestations, infringe on the developed sensitive, disturbing the harmony necessary for the best results. This brings us to an important subject presented you, by MIND AND MATTER—What can we do for the protection of our mediums? which we must consider within the limits of our next.

Grand Rapids, Mich.

Letter from Plymouth, Mass.

Editor of Mind and Matter:

DEAR SIR:—Please find enclosed \$—, for which I wish you to send me — copies of MIND AND MATTER, containing the correspondence upon the Keebler and Eglington Jesuit *Globe* and *Banner of Light* affair, as you have undertaken to defend Mr. Keebler against the Jesuits of Boston, and as the *Banner of Light* is mum, for what reason I know not, neither do I care. I want them to distribute among the readers of the *Banner of Light* here in this town and others who have read the pretended expose of the Boston *Globe*; for there are many of those papers taken here, and there are none to defend those mediums of materialization. The enemies of Spiritualism are exulting over its overthrow (as they think), for as sure as they can be successful in discrediting the mediums for form materialization, they think they will destroy any belief in Modern Spiritualism. Now, the *Banner* is silent, and what does that mean? Have the Jesuit devils clapped their paw upon L. Colby? Why do they not come out and defend their medium, Eglington—the one whom they have endorsed and lauded to the skies?

The *Globe*, in greenback times, and in the Maine political controversy, was called the lying *Globe*. Now it thinks to board the ship of Spiritualism with its stink pots and smother the whole ship's crew. We shall see. Where is the *Banner of Light* in this fight? Has it skulked? There are many looking for a leader—a champion; but we look in vain forward the *Banner* for a champion; so I look toward Philadelphia for one who has been through and won many battles. You will have to fight it out if it takes all next summer. By that time the victory will be won; the truth of Spiritualism will be established, and the assumed authority of the church dogmatic theology will get its death wound. The whole army will be routed, horse foot and dragoon; including the iron clad Roman church powers and all its dependencies the evangelical hard shells, etc. The best and wisest of the spirit world expects every one bearing the name of Spiritualism to do his or her duty. Defend the truth, the right, no skulking. Let us do our duty whatever we can; I cannot do much, but what I am, and what I have shall be thrown into the cause. As spiritual light advances upon the earth, the more will ancient wise and truthful spirits command with and show themselves in material form to an astonished and waiting world, openly and publicly.

SOLomon S. CHURCHILL.

OLD AGE, the war eagle of the Eighth Wisconsin is dead. "Requiescat in paces," as Pat would say.

## SPIRITUALISTS AND LIBERALISTS.

## Fifteenth Annual Convention of the Michigan State Association of Spiritualists and Liberalists.

A meeting of the Michigan State Association of Spiritualists and Liberalists was held at the office of Dr. J. V. Spencer, Battle Creek, Michigan, on Saturday, March 19th. There were present the President, L. S. Burdick, of Kalamazoo; Secretary, Miss J. R. Lane, of Detroit. Directors—Hon. E. H. White, Port Huron; Dr. J. V. Spencer, Battle Creek.

The meeting was called to order by the President, and on motion, adjourned to meet on the 23d day of March, at Flint, Genesee County, Mich., for the purpose of holding the fifteenth annual convention of said Association, it being the first annual meeting under the new charter.

The convention met at Flint on Wednesday, March 23d, at 2 o'clock, P. M. The German band tendered a serenade at the opening session. The compliment was gratefully received, and some very fine music was rendered. The officers present at the opening session were L. S. Burdick, President; Miss J. R. Lane, Secretary; Benj. F. Stamm, Director. The afternoon was spent in general session. Short speeches were made by Mrs. M. C. Gale, Mrs. S. Graves, J. H. Burnham, J. P. Whiting, Mrs. S. Walters and others.

## WEDNESDAY EVENING SESSION.

Called to order by B. F. Stamm. Opened with a song by the choir, entitled "Let us scatter seeds of kindness." Bro. J. B. Whiting, of Milford, was the first speaker for the evening. After an invocation, he said he knew of no better subject for a discourse than the words of the opening song, "Let us scatter seeds of kindness." Bro. Whiting is an earnest worker, and though a thorough Spiritualist, he is at the same time liberal, and willing to clasp hands with, stand upon the same rostrum and work with, all advocates of truth, liberty and free thought. Mrs. Sarah Graves, of Grand Rapids, followed; subject, "Does Death End all?" Adjourned.

## THURSDAY MORNING SESSION.

The programme for the morning was the reading of reports of the Secretary and Treasurer and of all committees. The Secretary reported a membership of one hundred and forty-six, the Association clear of debt, and a small balance in the treasury.

The remainder of the forenoon was occupied with short speeches by Mrs. Graves, Mr. Albright, Mr. Marvin, Mrs. C. Fannie Allyn, Mr. Dunning, and others, until noon.

## THURSDAY AFTERNOON SESSION.

opened with a song by C. H. Dunning. M. K. Wilson, of Auburn, Ind., was the first speaker. After reading a poem entitled "The Printer's Dream," he gave a very interesting discourse upon "The Signs of the Times," and "The Outlook for Christianity." Mrs. S. Walters followed—subject, "The March of Free Thought." Adjourned.

## THURSDAY EVENING SESSION.

The convention was called to order at 7.30. Francis D. Lacy, Nervana, Michigan, was the first speaker for the evening. He took for his subject "The Early Conditions of Man." His discourse was both interesting and instructive. J. H. Burnham, of Saginaw City, followed him, in a speech of thirty minutes, on "The Law of Growth," to an attentive and appreciative audience.

## FRIDAY MORNING SESSION.

Friday being the day devoted to the mediums and their interests, Bro. J. P. Whiting, of Milford, was chosen chairman, and presided during the day. The time was occupied by the mediums and trance and inspirational speakers, in relating their experience; how they became mediums and Spiritualists. Some tests were given to persons in the audience, and Mrs. C. Fannie Allyn closed each session with an inspirational poem from subjects given by the audience.

## FRIDAY EVENING SESSION.

opened with a song by C. H. Dunning. Delos Allen was the first speaker. His subjects were "What is Life?" "What is Man?" "What is this Called Spiritualism?" He was followed by Mrs. L. A. Pearshall, of Disco, Michigan, who gave a lecture on "Practical Work." She said: "The brother has spoken beautifully of the works of the spiritual world; of the good coming to us from the spirit world. That is all very well, but it is far better to feel that there is a work for us to do here in this world. Spiritualism teaches that we must work out our own salvation; don't depend upon the spirit world or a Jesus to do your work for you, but go to work and do it yourself." She spoke for over an hour, but all were too much interested to heed the lapse of time. A poem by C. Fannie Allyn closed the evening exercises.

## SATURDAY MORNING SESSION.

The Saturday morning session began at 9.30 A. M. Giles B. Stebbins offered a series of resolutions, denunciatory of the "Doctor Law," and stating the several grounds of objection to it—all of which was approved and the resolutions unanimously adopted.

The Committee on Declaration of Principles, Constitution and By-Laws, J. H. Burnham, chairman reported the following:

Declaration of principles and government of the State Association of Spiritualists and Liberalists, of Michigan, set forth in the annual convention of said Association, held at Flint, March 25th to 28th inclusive.

First. We recognize and endorse a moral standard, fundamental in the nature of human relations, deriving not its significance from rewards or punishments, but a standard which claims the consent of rational beings upon its own merits; right because it is right; morally exact in thought, word and deed, not for pay, but solely because it is just. This standard admits of no discount placed upon virtue through fear of hell or promise of heaven.

Second. That as a means in the attainment of this standard of moral exactness, we seek earnestly for the truth in all departments of human thought; taking it, when found, for what it is worth in itself to us. In the sciences and arts, Philosophy, Political Economy, Spiritualism, Materialism, Liberalism, anything, any where and everywhere which is open to the genius of man or woman, is our field of investigation or inquiry, and the truth thus attained is for our use.

Third. To educate the people out of superstition into self-reliance, and hence self-support, and also self-redemption. Also to practice a bloodless virtue and earn a bloodless victory over sin. No

priesthood but the eternal priesthood of nature; no sacrament for man, woman or child, but that of everlasting love of all that is just, pure, and good. No autocrat higher than our highest thought. No heaven only that which growth demands. To make known wherein virtue dwells that is heaven higher than the stars. To be good and do good is a far better heaven than mansions bought with blood.

Fourth. To inquire into the possibilities of our nature and thereby learn its needs. Fixing possibilities to nature by infallible standards, whether in laws through a law giver, religions, creeds, Bibles, infallible priesthoods or gods, have ever held back the best interests and higher possibilities of our nature. Therefore away with them all, and everything begotten by superstition which denies to men, women and children the duty to grow and advance and to be to-day what they were not yesterday. To become cultured, broad, noble and grand in life, with a promise that they may thus continue to grow forever.

Fifth. Our design as to the government of these United States, is, that in everything it shall be a secular government. Gods, Bibles, churches, priesthoods and creeds are allowed to exist in this government, but in no way shall they be allowed to govern this nation. The National and State governments shall not pay for the support of religion in any way whatever. None of the revenues of the nation or money from its treasury shall ever support any religious establishment whatever. Those wanting religion or sacraments must pay for them and not the nation.

2. This secular government shall go into all our schools. Bibles, creeds or churches constitute no part of our National Government, and therefore have no existence by virtue of national authority within any of our public institutions.

3. Under this article we demand and shall endeavor to procure the taxation of all church property, whether in churches, cathedrals, nunneries, parsonages, colleges or schools, where religious dogmas are taught. We demand that they shall be taxed as other property is taxed.

Sixth. We demand that all practices in the creeds of religion which are not in harmony with the public health or the welfare and health of the people shall not be allowed by this government, but shall be indicted as a nuisance. The government should serve an injunction upon all religions when their practices are unhealthy.

The methods by which and through which we propose to carry out and make effective our purposes as set forth in the above declaration, are,

First. By the organization of societies—wherever we can find five or six or more persons—under the State association. These societies when thus organized, shall be entitled to representation in the State Association. Every society shall be entitled to one representative, and for every fifteen additional members another representative. All such representatives shall be admitted into the State Association where said representatives shall have been furnished with credentials by the societies to which they belong, and who have been elected by said society with credentials signed by the president and secretary of the said society.

Second. All of the speakers and missionaries belonging to the association are entitled to vote, whether they are representatives to the convention or not; providing they are members of the association as herein set forth. A speaker can become a member of the association on the presentation of his or her credentials, such credentials having been granted to the candidate for admission by the society of which he or she is a member, by majority vote of the members of the society present and voting. Such an one becomes a member of the State Association when the convention elects the same by a majority vote of those present and voting. Speakers coming from abroad desiring connection with this association must come as provided above; that is by credentials from the society from whence they come and a majority vote as in other cases. Any speaker having been suspended for improper conduct by the officers of the association shall have a hearing at the next annual convention; and after the charges have been investigated by a committee appointed by the convention, the result of such investigation shall be given to the convention for its action and a two-thirds vote sustaining the charges shall be final.

Third. The officers of the State Association shall be a President, a Secretary, a Treasurer, and three Directors. All of said officers shall be elected by the Association in the annual convention by ballot. A majority present and voting shall elect the term of office shall be for one year, except that of the Secretary and Directors; each of these shall be for two years. All of said officers shall, by virtue of their office, be entitled to all the rights belonging to the Association.

1. The duties of the President shall be to preside at the annual convention and all other meetings called by him and his associates during the year. In his absence, one of the Directors will take his place and perform the duties assigned to the President. The President decides all questions of law coming up in the convention. An appeal can be taken from his decision when any five or more members ask for the same. A majority voting against his ruling negatives the same.

2. The duties of the Secretary shall be, to keep a correct record of the proceedings of the annual meetings of the Association. The convention shall have the right to elect a Secretary pro tem. at any of the meetings during the year aside from the annual, when in the judgment of the Association the Secretary needs relief from the continued burdens which attendance upon all of the meetings during the year, inflicts.

3. The duties of the Treasurer shall be to take charge of the moneys coming into the hands of the same, and all disbursements of the funds belonging to the State Association shall be made only when ordered by the Directors and signed by the President. The Treasurer's report shall annually be submitted to the Auditing Committee of the Association. The Directors, in connection with the other officers of the Association, shall constitute the cabinet of the President.

Speakers and missionaries, being members of the State Association, are entitled to a diploma setting forth their right to marry those asking for the same, and all other duties relating to the functions of their office.

Signed by the President and Secretary of the Association. J. H. Burnham, W. H. Barnhardt, Mrs. Gertrude Merrill, Committee.

The first section called forth considerable discussion. An amendment was offered by B. F. Stamm, but was lost, and the section adopted. Each section was read, discussed, and voted upon separately, and each adopted.

Convention adjourned till 2 P. M.

## SATURDAY AFTERNOON SESSION.

Called to order at two o'clock P. M., and went into an election of officers, which resulted as follows: L. S. Burdick, Kalamazoo, president; Miss J. R. Lane, Detroit, secretary; A. B. Spinney, Detroit, director; Mrs. R. A. Sheffer, South Haven, treasurer.

A vote of thanks was tendered to Augustus Day as librarian, and a recommendation to the Board of his reappointment.

The Committee on Camp ground requested further time to report which was granted.

The president asked for an expression of the convention in regard to holding a camp meeting the coming summer, in connection with the semi-annual. It was decided to hold a camp meeting sometime during the month of August, the place of holding said meeting yet to be decided by the board.

J. H. White, Port Huron, moved that parties living in different parts of the state are requested to send in proposals to the board to hold a camp meeting in their locality; the board having the right to accept or reject any or all of said proposals; the same to be in the hands of the board on or before the first day of May. Motion was carried.

A Committee on Resolutions was then appointed, consisting of A. A. Whitney, Battle Creek; Dr. A. W. Edson, Lansing; Mrs. C. M. Putnam, Nashville; Mrs. F. E. Spinney, Detroit.

A vacancy on the Finance Committee was filled by the appointment of S. P. Buck, Lansing.

## SATURDAY EVENING SESSION.

Convention called to order at 7 o'clock. J. Wilbur of Greenville, was the first speaker. He occupied thirty minutes in relating his experience, "How he became a Spiritualist." Mrs. C. Fannie Allyn was the next speaker. She requested the audience to present subjects for a lecture, and the following were presented: "Is it the brain that thinks?" "Has Spiritualism a science?" Her subjects were well handled, every point made clear, her discourse very interesting and her audience well pleased. She closed with a poem improvised from subjects given her by the audience, "Our duty to God and humanity," "Infatuation," "The light of reason," "Is there a winter land," "Shall we know each other there." And all were included in the poem.

## SUNDAY MORNING SESSION.

Session called to order at 9 o'clock. Conference for one hour, after which B. F. Stamm of Detroit, read a letter which was accepted. The remainder of the morning was devoted to "The celebration of the thirty-third anniversary of the advent of Modern Spiritualism," in an address by Giles B. Stebbins.

## SUNDAY AFTERNOON SESSION.

Convention called to order at 2 o'clock. The Committee on Resolutions; the following resolution having been offered by W. R. Hill, of Detroit; "That the last part of the name by which this Association is now known be stricken out, and the decree of the divorce of the Spiritualists and Liberalists of Michigan be made final;" reported as follows:

The committee to whom the resolution from W. R. Hill, of Detroit, was referred, report that it be read to the convention, and then laid on the table for action at the next annual meeting of the Association; and they do this because the legal name of the Association cannot be changed until two years hence. The committee further reported the following resolutions:

Resolved, That we make all due effort to have laws upon the statute of our State prohibiting the publishing and sale of all books, papers and articles in papers which are obscene, lewd and immoral, whether the same be found in sacred, secular or profane literature.

Resolved, That we heartily endorse and sympathize with all efforts and societies of reform that are non-sectarian in their character, and have for their object the teaching of morals, and the culture of human beings without regard to belief or unbelief.

Resolved, That we, in the future, as in the past, teach and make all possible effort to sustain temperance, virtue, monogamic marriage, honesty and personal and public purity; holding character and moral worth as the claim to private and public confidence and fellowship.

Resolved, That we consider the exemption of over \$600,000,000 worth of church property from taxation as invidious and unjust; as adding to the burthen of taxation borne by the people; as fostering sectarian pride and ecclesiastical extravagance; and an aristocracy injurious to real spiritual life; and as a union of church and state opposed to the genius of American institutions.

Resolved, That religious exercises, such as Bible reading and prayer, in our public schools, should be abolished as unjust to large classes of citizens, and as creating needless strife and ill-feeling; and that all such exercises should be remanded to the home, the church and the Sunday school, where each family or class can teach their own views without any infringement on the rights or consciences of the association.

Resolved, That justice and the welfare and peace, the highest culture and best progress of society, demand the recognition of the equal rights of all classes of citizens, and that the joint influence and co-operation of man and woman is of especial importance; and therefore we advocate human rights, irrespective of sex, giving woman free and equal choice of speech and action, and opening to her the platform, the pulpit, the ballot-box, and the holding of places of public trust, believing that thus the home and the family, as well as society at large, would be better ordered and more filled with wisdom, harmony, temperance and public confidence and fellowship.

Resolved, That we highly appreciate the value of genuine mediumship, and will do all possible to encourage and protect it; we hold it wise to test both mediums and spirits critically, yet carefully; that it is well for mediums, as well as for us that they submit occasionally to test conditions asked for, and arranged in friendly spirit; and that honest spirits, honest mediums, and honest investigators can thus best reach unity and harmony, and so gain best results.

Resolved, That we urge the importance of private and family circles and personal spiritual culture, as select companies of tried friends persevering quietly, reach the highest harmony, the most personal benefits and the finest spiritual manifestations.

All of which were unanimously adopted. Committee on Resolutions; chairman, A. A. Whitney, Battle Creek; Mrs. C. M. Putnam, Nashville; Mrs. F. E. Spinney, Detroit; Dr. A. W. Edson, Lansing.

The Committee on Campground then made a lengthy and detailed report, concluding with the

expression of an opinion that the time does not seem to have arrived that the campground can be made a success. Which report was accepted and the committee discharged.

Dr. A. B. Spinney gave the afternoon address. He said it would be more of a talk to the friends than a lecture. He also tendered his resignation of the office of Director, which was accepted.

## SUNDAY EVENING SESSION.

Convention called to order at seven o'clock. Mrs. Mary C. Gale was the first speaker. She spoke of "The lessons taught by Spiritualism." Her words were few but spoken with zeal and earnestness. She is one of the live workers in the cause.

The Committee on Campground wished further to report; that recently they have been tendered by Mr. Foster, forty acres fronting on Goguac Lake, at two hundred dollars per acre. Also that at Pine Lake, land can be secured from twenty to one hundred acres, at from fifty to sixty dollars per acre, depending on the number of acres taken. It does still seem to your committee, if the Spiritualists of this State would unite and contribute one dollar each, sufficient funds could be raised to pay for grounds, and a locality would be determined on and purchased for a campground. We are informed, friend Potter is willing to undertake the raising of the money to purchase a locality without further cost to the society. It is left with the society to take such action in the premises as they may deem best.

The following resolution was offered:

Resolved, That the State Association of Spiritualists and Liberalists authorize the Executive Board to appoint three persons as Trustees on Camp ground interest, they to perfect and carry out all previous plans or business contracts which are unperfected, unfinished or unsettled by previous committee. Adopted.

J. H. Burnham, of Saginaw City, then addressed the audience, taking for his subject, "Nature Teaches That There is no Divorcement of the ego and non-ego. His discourse was the closing one of the convention, and it seemed that like the "wine at the wedding feast," he had "saved the best until the last." Bro. Burnham is a Liberalist, does not claim to be a Spiritualist, but his hearers need to be reminded of that fact, after listening to that discourse with the deepest interest—as they did—from first to last.

The following resolution was offered:

Resolved, That we extend a vote of thanks to the citizens of Flint for their hospitality and generous efforts to aid the association and entertain the friends of the cause. Unanimously adopted.

Mrs. C. Fannie Allyn gave a poem on a subject given by the president, "The Michigan State Association of Spiritualists and Liberalists," and the convention closed with a benediction by Dr. A. B. Spinney.

At a meeting of the Executive Board of the Officers of the Michigan State Association of Spiritualists and Liberalists, held at the Hotel Bryant, Flint, Michigan, on Monday, March 28th, 1881, A. E. Nugent, of Lansing, was appointed secretary of said association to fill the vacancy caused by the resignation of J. R. Lane; Mrs. Gertrude Merrill, of Lansing, director, to fill the vacancy caused by the resignation of Dr. A. B. Spinney; A. A. Whitney of Battle Creek, J. H. Burnham of Saginaw City, Dr. A. B. Spinney of Detroit, trustees on campground interests. The standing committees appointed one year ago were retained, revised or discharged, as follows: Committee on Declaration of Principles, Constitution and By-Laws, discharged; Literature, chairman, E. A. Chapman of Lowell, M. Babcock of St. Johns, Augustus Day of Detroit, Miss J. R. Lane of Detroit, Mrs. E. A. Sheets of Lansing; Publication of Records, chairman, A. E. Nugent of Lansing, Dr. A. W. Edson of Lansing, Miss J. R. Lane of Detroit, M. G. Matthews of Detroit, Mrs. M. E. French of Greenville; Resolutions, chairman, J. M. Potter of Lansing, W. M. Wooster of Decatur, Mrs. C. M. Putnam of Nashville, Mrs. Amy Hardin of Milford, Thos. Wolcott of Flint; Finance, chairman, Mr. J. V. Spencer of Battle Creek, Mrs. J. E. Corbett of Detroit, W. J. Crouse of Flint, E. C. Manchester of Muir, E. L. Warner of Paw Paw; Memoirs, retained; Seances and

## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

POLYBIUS, (A Greek Historian.)

MY BEST GREETINGS TO YOU, SIR:—I was born in Macedonia—lived happily for a while—but when the Romans captured my country, I became one of their prisoners of war. I cannot say that they illtreated me, but they did illtreat my countrymen. I did all I could to alleviate their suffering while at Rome. Paganism is philosophic, but at the same time revengeful. We heathens, so-called, never returned a good word for a bad one, and generally gave blow for blow. After much suffering, myself and countrymen were finally liberated, and I returned to my native place, where I finished my Universal History, a great portion of which is extant to-day, that is, the copies of it. As for religions, they were all man-made—their morality was built upon man's experience—their rites and ceremonies upon his ignorance. Almost every man of prominence who had done any service whatever to his country was deified after his death. Very much as you at the present day honor and respect the fathers of this great republic. There were at that time, in Rome and Greece, four gods who stood exactly in the same position to mortals as the so-called Jesus stands with Christians to-day—that is, as intercessors and redeemers. The names of these gods were, Adonai, Apolo, Ammon and a Phoenician god Belus or Bel. These gods were supposed to act as intercessors between mortals and the higher gods, who were innumerable. I make this statement merely to show that the fundamental doctrines of Christianity were understood in my day; such as the last supper, baptism both infant and adult, and almost all the ceremonies pertaining to Christianity. My name was Polybius, B. C. 124.

[We take the following account of Polybius from Thomas's Dictionary of Biography and Mythology.—Ed.]

"Polybius, a celebrated Greek historian, born at Megalopolis, in Arcadia, about 206 B. C. He was a son of Lycortus, who succeeded his friend Philopoemen as general of the Achaeans League in 182 B. C. Polybius obtained in 169 B. C. command of the cavalry raised to fight for the Romans against Perseus; but his services were declined by the Roman general. In 167 the Romans transported to Italy, as hostages or exiles, one thousand Achaeans, among whom was Polybius. He found a home in the house of Paulus Aemilius, and became the preceptor of his son Scipio, afterward the famous Scipio Africanus the younger. A warm friendship was formed between this pupil and Polybius, who accompanied him in all his campaigns. He witnessed the conquest and destruction of Carthage (146 B. C.), soon after which he went to Greece and exerted his influence with some success to procure favorable terms for the conquered Achaeans. He afterward devoted himself to the completion of a general history, for which he had been preparing himself for some years by studies and by journeys to Egypt, Spain, Gaul, etc. The exact date of his death is unknown. Lucian states that he died at the age of eighty-two. His great work, entitled "Catholike, Koinē istorie" (Universal History), comprised the period from 220 B. C. to 146, and consisted of forty books, the greater part of which are lost. We have the first five books entire and many fragments and extracts of several other books. His impartiality, his love of truth, his sound judgment and experience in civil and military affairs, render this one of the most valuable and reliable histories that have ever been written by an uninspired writer. He is thus briefly characterized by Cicero, 'Polybius bonus auctor in primis'."

"It was the spirit of this learned and accomplished Greek who returned to testify that the Greeks and Romans had their intercessors and redeemers more than a hundred years before the Christian era, in the divinities Adonai, Apollo, Ammon and Belus, and these intercessors between mortals and the higher gods, were supposed human benefactors of mankind, or at least of their respective peoples. As Polybius as a mortal was regarded as devoted to stating only the truth, we have a right to infer he speaks the truth, when as a returning spirit he tells us that the idea of a vicarious offering for sin was not original with the Christian religion.—Ed.]

PAULINUS, (Bishop of Nola in Campania.)

MY SALUTATION IS: LET US STRUGGLE FOR THE TRIUMPH OF TRUTH:—If we cannot have truth except by war, then let us have war. Strange language this from a priest. In my mortal life I was a peace man, just as long as my creed was not interfered with. But if they refused to believe my religion, I could have applied the torch to the fagots that were to consume my best friends. As I was such an unreasoning fanatic, I owe you mortals the truth that I have learned in spirit life; and I will tell the truth in regard to that system of religion which I endeavored when here to perpetuate. There was not a priest in my day but he was engaged in overhauling the ancient writings of the Pagans and early Christian fathers, who were Pagans likewise, and everything they found that was objectionable to our system was either destroyed or altered as suited our ends. We were attempting to found a religion that would bind all people together, leaving the power in the hands of the priests. Had I known what blood would be shed to establish this gigantic fraud—Christianity—I would have died a hundred deaths rather than lent my efforts to that end; for I would have been far happier as a spirit. But I was in reality working for what I thought would bring peace and happiness to my fellow-beings. It was an awful mistake I made, and there is no atonement that I can make that will ever suffice to wipe it from my memory. Though in the far future I may become an archangel, yet it never can be blotted from my memory. The awful scenes I have witnessed as a spirit through the dark ages and during the crusades have compelled me to cry out, Woe! woe! is mine for having helped to bring about such damnable injury to mortals. This is from one who lived in the latter half of the fourth century. My name was Paulinus, bishop of Nola in Campania.

[We take the following account of Paulinus from the American Cyclopaedia.—Ed.]

"Saint Pontius Mesophilus Anicius Paulinus, bishop of Nola in Campania, born in Bordeaux about 353, died June 22d, 431 A. D. He was descended from an ancient senatorial family, and

his father was pretorian prefect of Gaul. He studied eloquence and law at Rome, and practiced with success at the Roman bar. In 378 the emperor Grotian, at the instance of Ausonius, bestowed on him the rank of *consul*, in which he distinguished himself chiefly by his benevolent use of his immense wealth and that of his wife Therasia. After his acquaintance with St. Ambrose and St. Athanasius, he gave up all his dignities, and withdrew with his wife to a country residence near Barcelona, where he spent his time in study, prayer and beneficence. In December, 383, the death of his only son induced him, with the consent of his wife, to ask the bishop of Barcelona to admit him to the priesthood; and Theodosius having soon afterward become a nun, Paulinus was ordained and went to Italy. Repelled by Pope Siricius, Paulinus went to Nola in Campania, where, in 409, he was forced to become bishop. In 410 he was taken prisoner and carried away by the Goths, but they soon restored him. Pope Gregory the Great, relates that Paulinus sold himself to the Vandals to redeem the son of a poor widow, having previously given all he could dispose of to purchase the freedom of other captives. He labored in a garden as a slave till his master discovered his merit and restored him to liberty. Paulinus wrote a large number of ascetic works and hymns, but only his 'Discourse on Alms-giving,' 'History of the Martyrdom of St. Genesius of Arles,' and hymns, are extant."

[It was the spirit of this kind and benevolent, but austere and bigoted Christian who returned to tell us that from the middle of the fourth to the middle of the fifth century, during the time he lived, the whole Christian priesthood were engaged in overhauling the ancient writings of the Pagans and "early Christian fathers, who were Pagans likewise," and in destroying all or altering them as best suited their common end. He tells us that the end to which all their efforts were directed was to found a religion that would bind all people together, leaving the power in the hands of the priests. Such was the influence of this spirit of priesthood that, even so good and kind-hearted a man as Paulinus was made a cruel and relentless bigot by it. Was there ever a greater curse to man than the religion that was built up by such horribly heartless means? The day will yet come when the name of Christian will be more odious to reasoning people than the name pagan ever was to Christian bigots.—Ed.]

JANSENUS (Bishop of Ypres).

SIR:—Like my brother in the Faith, who has just been here, I, too, was a bishop of the Catholic Church; but while he was of a calm disposition, I was hot and impetuous. It is not right for a bishop to swear except when he curses heretics, but I say damn all religions—bless all morality. In my day ignorance and superstition on the one hand and learned lying and deception on the other was the state of society. Policy governed all men's actions and the church loved all who agreed with its precepts, and cursed and excommunicated all who did not. There is no religion in the true spirit life. Those black sectarian heavens that hang between you mortals and eternal truth are in fact hell and nothing else. In the true spiritual heaven there is but one precept: "Thou shalt enjoy thyself, oh, spirit; but thou canst not stay here if thou attempt to violate the right of any other spirit." That rule strictly followed, brings harmony, and harmony is heaven. I was in my mortal life bishop of Ypres about 1590, and my name was Jansenius.

[We take the following account of Jansenius from Johnson's Universal Cyclopaedia.—Ed.]

"Cornelius Jansenius was born at Acquio, near Leerdam, Holland, Oct. 28, 1585, of humble parentage: received a classical education at the University of Utrecht; studied Catholic theology at Louvain in Flanders; went to Paris in 1604 or 1605, where he formed a close intimacy with Jean Duvergier of Hauratine, afterwards abbot of St. Cyran, whom he accompanied to Bayonne, becoming head of a college recently founded there. In 1617, Jansen returned to Louvain; was made principal of a college, and subsequently, in 1630, professor of scriptural interpretation. At Louvain Jansenius speedily became the chief exponent of a system of doctrine, which after his death received the name of Jansenism, and became famous in the religious annals of Christendom; but during his life he was chiefly remarkable for polemics and contests, not altogether devoid of worldly rivalry, with the Jesuits, whom he succeeded in expelling from their position as teachers of philosophy in the University. In connection with this quarrel Jansenius twice went to Spain (in 1624 and 1625), where he obtained the favor of the Spanish monarch, then the sovereign of Flanders. In 1635, he published a work entitled "Mars Gallicus," in defense of the rights of Spain against France in the then impending war, and was rewarded by the bishopric of Ypres, at which place he died of the plague, May 6, 1638. The last ten years of his life were devoted to the preparation of the work by which he is best known to posterity—an exposition of the doctrine of St. Augustine—which was published at Louvain as a posthumous production in 1640, under the title of "Augustinus seu Doctrina Augustiniani de Humane Nature Sanitate, Egritudine et Medicina adversus Pelagianos et Massilienses."

[How perfectly characteristic of Jansenius, as he is described in history, is that communication. That he is as hot and impetuous as a spirit as he was as a mortal his communication clearly shows. He frankly admits that he, like all other Catholic priests of his time, was governed by policy in his actions. That he should have been more than a match for his Jesuit rivals shows that he was a man of tact and great force of character. His spirit testimony to the curse that religion of any kind is to both spirits and mortals is invaluable and should strike the attention of all who still seek to carry on the priestly business in which he was engaged. We regret that time and space will not admit of a fuller notice of the many important features of that communication.—Ed.]

APHRA BEHN (Novelist and Poetess).

GOOD AFTERNOON, SIR:—I lived, sir, in the time of Charles II. of England. I was a novelist and writer of plays, and as I lived in a licentious age I was, in fact, as licentious as any one then existing. Rightly speaking, as a woman, I was in my mortal life a disgrace to my sex; and I would never have returned to earth but that I felt it my duty to show to you mortals what the effect of licentiousness is in spirit life. To be compelled, day after day, to enact over and over again those repulsive scenes that you passed through as a mortal is ter-

rible to think of. In time the novelty of passion wears off and the awful reality of your situation bursts upon you. The moral degradation that you feel on this awakening makes you ashamed to look in the face of any true man or woman. I hope that sensualists will read this and remember it, and think in time so as to escape the hell of remorse which has weighed upon my spirit. I departed this life in 1689 at London. My name (I blush to own it) was Aphra Behn.

[We take the following account of Aphra Behn, from the American Cyclopaedia.—Ed.]

"Aphra, or Aphra Behn, an English dramatist and novelist, born in Canterbury about 1640, died in London, April 16, 1689. She was very young when she sailed with her father, whose name was Johnson, for Surinam, of which he was appointed Lieutenant-general. Her father died on the passage, but she resided for some time in Surinam, and became intimate with the native prince, Oroonoko, whose adventures and fate were the theme of one of her own novels, and of a tragedy by her friend, Southern. Soon after her return to England she married Mr. Behn, a London merchant of Dutch extraction, and was introduced to Charles II., whom she delighted by her vivacity. This monarch selected her as a political spy on the continent during the Dutch war. She took up her residence at Antwerp, and attracted numerous lovers and admirers, whom she managed so well that in 1668 she detected the project formed by Admirals DeWitt and De Ruyter of burning the English ships in the Thames. She at once transmitted the intelligence to England, but the court refused to believe her, though the report was speedily proved true by the event. Mortified at this, she renounced politics. Embarking soon after for England, she narrowly escaped death, being saved in a boat after the vessel had founded. From this time she devoted herself to authorship, and to the gayest society of the capital. Among her acquaintances were Rochester, Etheridge, Southern, Crisp and Dryden. Her works comprise seventeen plays, Oroonoko, The American Prince, and other novels, a variety of short poems, and numerous letters, of which those between a Nobleman and his Sister-in-Law (Lady Henrietta Berkeley and Lord Grey) were the most famous. These productions are remarkable for their grace and sprightliness, their lack of moral principle and their entirely unbounded license. She wrote under the signature of Astrea, and Pope alludes to her by that name. She was buried in Westminster Abbey.

[In view of the fact, that, in this instance, as in every other instance in the remarkable communications of historical spirits, which have been given through Alfred James to himself as editor of MIND AND MATTER, neither the medium nor ourself had any knowledge of the historical career of any of those spirits; we regard this communication from Aphra Behn, as not only positively genuine, but as affording a most instructive and important lesson to all who are capable of profiting by the experience of another who has travelled over the same path of sensual indulgence in which they are journeying. Heed the testimony of this brilliant but most unfortunate woman, and it will be well for you.—Ed.]

MONROE ASBURY, (San Francisco, Cal.)

GOOD DAY, SIR: I have been in spirit life but a short time, perhaps a year. I passed away at San Francisco. I return here to say that the kind of heaven or rest that I expected to meet has proven to have been an "Arabian Night" fiction. I have not been able to see that throne—those golden gates—the city, the streets of which are paved with pearls. No—no. The spirit life is quite another affair. There is no judge to sit upon your actions, but the conscience within you; and this judge consigns you to the exact spot that is suited to your spirit. When you have reached that spot, there you must learn from wise spirits just as you learn your lessons here at school. By desire and industry you improve, and in that way little by little you attain to more happiness. Knowledge is the key to happiness in the spirit life—ignorance leaves you in hell. I have tried to improve myself all I could as a spirit, and hope that this lesson will be studied by all who knew me in the mortal life. My name was Monroe Asbury.

[A good, true and beneficent spirit.—Ed.]

MARGARET GILBERT, (Pittsford, Vt.)

GOOD AFTERNOON:—I was an old lady when I was here in my mortal life. I came back to say that this is the only way that we have to reach our friends in this life. I was weak at the time of my passing away, but I have reached quietness and contentment, and expect to rest here a long while, as I am weary—very weary after my mortal sojourn on earth. I have met nothing that I know much about as yet, although I feel from what those around me say, who are in the same condition as myself; that those things that we hoped so much from, in a religious sense, are not true. We have nobody to save us but ourselves. For my part, I think I have energy enough to save myself as soon as I get strong enough; but this rest here after my earthly pains and sufferings is delicious to me. I am so glad I am free from that old body of mine. I departed this life at Pittsford, Vermont, and my name was Mrs. Margaret Gilbert.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged, \$71 24	
Mrs. E. S. Sleeper, San Francisco, 3 74	
W. A. Mosley, S. New Lymne, Ohio, 1 00	
B. Chadsey, Rushville, Illinois, 1 00	
J. B. Campbell, M. D. V. D. 5 00	
J. M. C. 1 00	
J. W. 2 00	
C. G. 1 00	
Mrs. T. B. Hall, Charlestown, Mass. 1 00	

## KIND WORDS.

James Magness, Sour Lake, Texas, writes, renewing subscription: "I am highly pleased with your paper. You may be assured of my patronage as long as circumstances will permit."

Robert Walker, Libertyville, Ill., writes: "I am satisfied MIND AND MATTER is the best spiritual paper I ever read, in every particular, excepting none."

Henry Reiman, Meriden, Ct., writes: "As long as I shall have the money to pay I shall read your paper, for I endorse the course you have taken."

\* \* \* "I thank you, friend Roberts, for your bravery in standing in front of the battle."

Martha Glancey, Keithsburg, Ill., writes: "I am very much pleased with your paper, and think I could not do without it. Now, I admire the fearless, independent stand you take, and hope you will be successful in the great work you have begun."

M. J. Walters, Weatherby, Pa., writes: "I find MIND AND MATTER as interesting as ever. In fact it has afforded me more spiritual food than any other paper I ever read. It is such a pleasure to me to read it, I thought I would not do without it unless poverty would compel me. Wishing you all success, I remain as ever your friend in truth."

Mary S. Floyd, Waterford, N. Y., writes: "I am receiving five other papers (naming them). I read and compare each one with the other, and, with my experience, I appreciate MIND AND MATTER, the most valuable spiritual journal. Not long, and it will be considered so by all the Spiritualists in our America and in foreign nations. \* \* \* Trusting that the higher powers will sustain you."

Mrs. M. A. Manly, Franklin, Pa., writes: "We often bless you, Bro. Roberts, and approve the course you take in defense of mediums. We are of the same mind and heart with you, and it shall be our purpose to circulate your paper all we can. We take five spiritual papers, and we like MIND AND MATTER best. Put the feather in your cap, for you deserve it."

Mrs. A. M. Hyde, of Hammonton, N. J., writes: "I comprehend the mighty effort that is made by Christian bigots in this and spirit life to suppress spirit materializing mediums and Spiritualism, and when proof is given that their God, Jesus Christ, is a myth, you not only offend the Christians, but a great many who claim to be Spiritualists. They do not see that you are doing a great and good work for humanity. Knowing the worth of MIND AND MATTER, and your labor in this contest, I am anxious for your success and victory. Hoping that Spiritualists and Free-thinkers will not look on idly, but stand by you in the hour of trial; I subscribe myself yours in the battle for truth."

J. E. Wynkoop, of Boyston, Ind., writes: "I feel greatly interested that your paper should have a far and wide circulation, as I deem it the only true spiritual paper that I have any knowledge of. I hope you will be spared for many, many years to stand up in your noble defense of our mediums, and to herald far and wide the blessed truths that come through our good medium, Alfred James, from our ancient brethren who have long since gone before, concerning that old book that we have been taught all our lives was the word of God. For my part I think, if we study well the great book of Nature and heed the many wise and wholesome lessons handed down to us from the spirit world, through our noble mediums, it is all the Bible we need to carry us safely through the world and insure us a happy meeting with our dear friends on the other and better shore. Stick close to our mediums, dear brother, go on in your noble work of striking the enemies of Spiritualism, both spirit and mortal. Accept my thanks and best wishes, Bro. Roberts, for your noble paper, the mediums' friend. Count me in for life—it just fits my jacket pocket."

## Spiritualism Not Insanity.

A novel case was decided in the Circuit Court of Chicago, recently, in which Judge Tully held that proof that a man believed in spiritualistic phenomena was no evidence of a man's insanity or incapacity to take care of his own affairs.

Judge Tully said that men who stand high in science, judges who adorn the bench, attorneys, solicitors, clergymen, physicians, literary men of the highest ability, and, in fact, men in every walk and condition of life honestly believed in these phenomena, and so it would be the sheerest nonsense for him to hold that belief in the phenomena known as Spiritualism was per se any evidence of unsound mind. It might lead to unsound mind, but not necessarily.

## Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged	\$62 65
I. N. Severs, Leavenworth, Kansas,	1 00
F. E. Phelps, Newton, California,	1 00
Charles Fix, Franklin, Pa.,	1 00
Mrs. M. A. Manly, Franklin, Pa.,	1 00
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PHILADELPHIA, SATURDAY, APRIL 23, M. S. 34.

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J. M. ROBERTS

PUBLISHER AND EDITOR.

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## THE CRIME OF CHRISTENDOM.

Last week we received, just as we were about to go to press, the telegraphic announcement that Mrs. Susie Willis Fletcher, an American lady and one of the truest and best spiritual mediums, had been convicted in the city of London, of being a witch and practicing witchcraft, and had been sentenced to one year's imprisonment at hard labor. We had not then more than time to make the announcement of the startling fact, and to briefly denounce this unprecedented outrage. We will now state the facts so far as we are in possession of them, in order that Spiritualists generally, and our readers particularly, may be able to realize the danger that threatens Spiritualism, and all that concerns the propagation of the truth that it embodies.

Some two years ago Mr. J. Willie Fletcher and his wife, Mrs. Susie Willis Fletcher, under the directions of their spirit guides, visited England, and there began a mediumistic work which soon grew into such proportions, as to alarm the Christian population of the great city of London. Steinway Hall, in that city, was crowded for months with the most intelligent, cultivated, and influential classes of persons, attracted there by the unsurpassed public spirit discourses, that were given through the grand and perfect mediumship of Mr. Fletcher. Mrs. Fletcher was only a little less successful in awakening great interest in Spiritualism through her refined and beautiful mediumship. Among those who became interested in the work of Mr. and Mrs. Fletcher was a Mrs. Heurtly-Davies, a married woman, who was unfortunately mated to a worthless spend-thrift husband. Mrs. Davies was a person of large property, a considerable part of which consisted of jewelry and articles of personal adornment. This fact is of itself sufficient to show that she was a weak and vain woman. Having made the acquaintance of Mr. and Mrs. Fletcher, she became sociable with them. The result was that Mrs. Davies formed a partiality for Mr. Fletcher which was so special as to have been unduly if not improperly manifested. At length she unburthened her social grievances to Mr. and Mrs. Fletcher, and won their kindly sympathy, which they benevolently expressed. After a time the friendship thus formed, led Mrs. Davies to seek a residence with Mr. and Mrs. Fletcher, and after some importunity, the latter unfortunately consented that she should reside with them. Goaded by her fear that her husband would find some means of depriving her of her gewgaws, she besought Mr. Fletcher to protect her idols from appropriation by her husband. This Mr. and Mrs. Fletcher refused to consent to, until convinced that there was no legal or moral impropriety in such a transaction. Legal advice was obtained, and under that advice, Mr. and Mrs. Fletcher consented to perform the friendly service asked of them; and Mrs. Davies complied with all the legal formality necessary to invest Mr. and Mrs. Fletcher with the ownership of the articles of property involved. Mrs. Davies continued to reside with Mr. and Mrs. Fletcher until a short visit to the United States was concluded upon by all three of them. Having arrived in this country in August last they proceeded to the Lake Pleasant Campmeeting then being held at Montague, Mass. Up to that time nothing had occurred to change the friendly relations existing between Mr. and Mrs. Fletcher and Mrs. Davies. Suddenly an unprincipled adventurer, named McGahey, who has been figuring in England under the alias of Dr. Mack, made his appearance, and obtained an interview with Mrs. Davies. McGahey, who is a

professional psychologist and mesmerizer, soon brought Mrs. Davies, who has shown herself so susceptible to such male influence, so completely under the control of his will as to destroy every spark of womanly sensibility that she ever possessed. Without knowing anything of the villain who had thus gained control of her, he compelled her to give him a power of attorney, authorizing him to use any means that he might deem necessary to get possession of the property which she had given to Mr. and Mrs. Fletcher. Thus armed, the scoundrel McGahey went before a magistrate and on oath falsely swore that a larceny of the goods had been committed and obtained a search warrant. Accompanied by a constable, he called upon Mr. Fletcher, who gave up the articles, without any objection, that he had then with him, and told McGahey where the rest of them were. Instead of taking the goods before the magistrate and obtaining possession of them legally by having a proper return made on the search warrant, McGahey, taking under his psychological wing the very susceptible Mrs. Davies, flew to Boston and elsewhere to possess himself of the rest of the property by similar violations of law; amounting substantially, if not legally, to swindling and theft. Having accomplished his illegal purpose, he had Mr. and Mrs. Fletcher arrested and bound over on a false charge of swindling and theft; but at this stage of his high-handed proceedings Mr. and Mrs. Fletcher called a halt; and on their complaint McGahey and Mrs. Davies, his now intimate friend and companion, were arrested for larceny and false imprisonment. While the hearing was

pending McGahey and Mrs. Davies, like the guilty criminals they were conscious of being, fled to England to escape the justice they deserved for their illegal and criminal conduct. Not so, Mr. and Mrs. Fletcher, they remained to meet the false accusations which these English fugitives had trumped up against them, but which, on McGahey's and Mrs. Davies's counsel, in the name of his clients, admitting the charges they had made were false, Mr. and Mrs. Fletcher were entirely exonerated from all appearance of wrong action. Their acquittal was equivalent to the legal conviction of McGahey and his poor psychologized victim.

Conscious of entire innocence of any impropriety on their part, Mrs. Fletcher determined to follow her fugitive accusers to England, and demand a full vindication in London, where Mr. Fletcher and herself had won such golden opinions from those capable of appreciating true mediumistic merit and usefulness. Mageary and his helplessly psychologized subject Mrs. Davies, smarting under the disgrace of their dishonest flight from justice in the United States, renewed their false accusations against Mrs. Fletcher, and had her arrested immediately on reaching London, and sought to throw her in prison to await trial. At the preliminary hearing of the complaint, exorbitant bail was demanded, and not having time nor opportunity to obtain it, she was for a brief time held in custody. But as soon as the outrage became known, British subjects, who knew the innocence and great worth of Mrs. Fletcher, went to her relief and nobly stood by her to the end. All praise to these brave and noble men, who were thus willing to defy popular prejudice under the Christian government of Great Britain.

The first attempt to place Mrs. Fletcher in the light of a criminal, was to procure her conviction for having, by false pretences, obtained property illegally from Mrs. Davies; and to effect this, Mrs. D. was influenced to swear falsely against her former friend and benefactor. That she was responsible for this, we do not believe, nor do we believe she was responsible for her infatuation with Mageary, who held control of her, body and soul. At the one-sided preliminary hearing of the charge against Mrs. Fletcher, it became apparent that a conviction was more than doubtful on the manifestly perjured testimony of the Government's witnesses; yet Mrs. Fletcher was held in a heavy amount of bail to answer Mageary's charge, made through his psychologized and wholly irrational subject, Mrs. Davies. While awaiting her trial, the enemies of Spiritualism became alarmed at the certain prospect of acquittal, and procured the false charge to be made that Mrs. Fletcher was a homeless vagrant, wandering about practicing sorcery and witchcraft, a charge which was used to imprison those grand English mediums, Dr. Monk, Mr. Lawrence, Mr. Mathews and others. Under such a relic of barbarous superstition and insensate bigotry, Mrs. Fletcher was called to face the perverted prejudices which the prevailing Christian teachings in England have created or perpetuated, with what result that wicked and cruel conviction and punishment too plainly shows. If this damnable outrage has the effect it should have upon those who are not enslaved by Christian priesthood and creed-bound blindness, it will prove a blessing in disguise. Who that has any moral sense remaining, in the light of the facts that have been occurring the world over for the past thirty-three years, can be found to regard spiritual mediums as witches, who are not soul-depraved slaves of Christian priesthood and Christian superstition. Spiritualists, mediums, in the case of Mrs. Fletcher, you are brought face to face with your deadliest and most dangerous enemy—the prevailing Christianity of the world. Meet it as becomes men and women who value the truth that has come to you through spiritual media, and who are one and all liable to the same outrage to which Mrs. Fletcher has been

subjected through Christian bigotry. The issue is no longer whether Spiritualism is true or false and mediumship a fact. It is reduced to this. Is Spiritualism anything else than demonology or diabolism? and is mediumship anything else than sorcery or witchcraft? In this country, in most of the States are statutes, placed there through priestly and Christian procurement, under which mediums can be dealt with as working diabolery. All else having failed to arrest Spiritualism, that priestly invention for suppressing open spirit communion is to be used. Thank God! we are likely, in our defence against the false charges of Wm. R. Tice against us, to have the privilege to be the first to face a jury, with the absolute proof of the truth of spirit mediumship and spirit return.

What ought to be done with the villain Mageary who has prostituted his psychological and mesmeric powers to the abominable uses to which he has applied them in his iniquitous conduct toward Mr. and Mrs. Fletcher and Mrs. Davies. If Mrs. Fletcher is a witch and has practiced witchcraft and sorcery, what is he and what has he not done? If Mrs. Davies was bewitched by Mr. and Mrs. Fletcher, and thus wronged out of the possession of her property, how can Mageary escape the infamy of having wilfully, designedly and knowingly taken advantage of a helplessly psychologized or mesmerized woman, depriving her of her good name and fame, and using her to gratify the revengeful jealousy of his brutal nature, even if he has not wronged her more deeply in the gratification of his gross animal nature. Will any of those who were concerned in obtaining the unrighteous condemnation of Mrs. Fletcher have the honest consistency to lodge a similar complaint against her psychological seducer, Mageary? We will see. How much of that property illegally obtained by him from the rightful possessors, Mr. and Mrs. Fletcher, has stuck to his fingers, perhaps the world will never know, for Mrs. Davies is too absolutely under his power to be able ever to disclose it. Has Mrs. Davies no friend who will, by legal or other means, get her from under the control of that base scoundrel?

It is an admitted fact that Queen Victoria is a Spiritualist, even if, as sovereign, she is the technical head of the English Church. If we mistake not, she is fully aware of the genuineness of the mediumship of Mr. and Mrs. Fletcher, even if she has not had communication with spirits through them. It is to be seen whether this proud and mighty sovereign dare do justice to her conscience, and release a pure and innocent woman from an unjust punishment, by freely setting Mrs. Fletcher at liberty, in face of the powers of her priestly and other Christian subjects. Spiritualists of America it is your duty to ask of the British Queen this act of justice; it will then place the responsibility where it properly belongs if Mrs. Fletcher is not righted by her royal justice.

Again we repeat we will furnish blank forms of petitions for Mrs. Fletcher's pardon, or what is better still you can copy the form of petition in another column and circulate it at once for signatures. All such petitions sent to us we will see reach their object at the earliest practicable moment. Send in the petitions and show that you are alive to our sister's terrible wrongs.

Should Mrs. Fletcher not be pardoned, it will be because the Christian priesthood are more powerful than the Queen of Great Britain and Ireland and Empress of India; and the Crime of Mageary, the adventurer, will become that of the Christian church.

## THE WAR APPROACHING ITS CLOSE, AND WE ARE GLAD OF IT.

Four years ago the *Religio-Philosophical Journal* came under the editorial control of Col. John C. Bundy. Up to that time Col. Bundy and his wife were not Spiritualists, or if they were, took little interest in it. We have been frequently informed, by those who claimed to know the fact, that they were hostile to it. Col. Bundy, at least, as is well known, used very unfair means to induce his father-in-law and predecessor to question the honesty of Harry Bastian and other thoroughly tried mediums, and carried his untruthfulness regarding them so far, that Mr. Jones threatened to drive him from his employment on that account. At length by a train of intrigue and concerted plotting, on the part of the enemies of Mr. Jones, the latter fell by the hands of an assassin, and Col. Bundy took his seat in the chair from which Mr. Jones fell. Fearing that he would be suddenly removed from the responsible field of action which he was filling, Mr. Jones made a will providing for the continuance of the publication of the *Journal* in case of his death, and named J. R. Francis, his competent and able assistant, as his successor in the editorial chair. For some unexplained reason, that will, which was known to be among his papers a few days before his assassination, has never been forthcoming, and the intention of Mr. Jones, as to the control of the paper was defeated. We do not think that Col. Bundy, himself, would pretend that Mr. Jones ever desired that he should succeed him as editor of the *Journal*; for the relations between them was such as to render a desire of that kind, on the part of Mr. Jones, impossible. Had Mr. Jones's desire to have Mr. Francis succeed him been carried out, the greatest calamity that ever befel Spiritualism would have been avoided—the loss of the *Journal* to Spiritualism, and its use to war upon those who

were earnestly and faithfully upholding it against the assaults of its Christian and other enemies. The fates willed it otherwise, and Col. Bundy found the opportunity to carry into practice, the policy he had done all he could to induce Mr. Jones to adopt; that policy was to compel all mediums to bring grist to his mill or to tramp them beneath his editorial heel.

Only waiting long enough to get what he thought was a sure chance for the successful inauguration of his treacherous policy, he set about carrying it out with a vim and persistency that was worthy of a less selfish purpose. After eleven months of persistent preparation for their infamy, the Jesuits of Philadelphia managed to arrange matters so as to cast suspicion upon the mediumistic integrity of Mr. and Mrs. James A. Bliss, and compelled the latter to defend themselves by seeking legal redress. Col. Bundy, without waiting to inform himself of the facts, accepted the lying statements published by the Jesuit organ, the *Philadelphia Times*, and at once joined these Jesuit villains in trying to make good the false accusations that had been publicly made against Mr. and Mrs. Bliss; and, as we knew, from the most thorough and careful examination of all the facts, that Mr. and Mrs. Bliss were entirely innocent, and the intended victims of as damnable a conspiracy as was ever entered into by Christian bigots to persecute those they feared, we determined to stand by them and prevent the success of a scheme that we well knew was intended to arrest the spiritual movement, by discrediting the manifestations which alone could sustain it. The *Banner of Light* pursued a course but little less objectionable than that taken by the *Journal*, and closed its columns against any statement in behalf of Mr. and Mrs. Bliss, as will be seen by the following extract from an editorial in that paper of Sept. 22d, 1877. Mr. Colby wrote:

"We referred to the fact, in a recent issue, that certain adverse statements had been made by the *Times*, of Philadelphia, as to the Bliss media of that city, and stated that we should, for the time, withhold judgment in the premises. At the present hour we feel that we cannot justly do more than to continue in such suspension of opinion, since the case is now on the docket of a court of law, and both the Blisses on the one side, and their accusers on the other, are placed under bonds to answer in a sort of cross suit the results of which will be watched with great interest."

"We have received a voluminous account of the case from the pen of General Roberts, but while thanking our kind correspondent for the preparation of the same, hardly deem it proper, since each party has sued the other to print a statement drawn up by the counsel on one side. Newspaper etiquette would naturally demand of us to grant a hearing to the other, and we really could not afford so much of our space as the battle when once brought on would necessitate. The *R. P. Journal* speaks truly when it says (Sept. 15th,) 'The merits of this case cannot be settled by newspaper discussion.'

The editor of the *Banner* did not tell his readers that on September 8th, one week before, the *Banner* closed its columns against Mr. Bliss, as stated by its editor, that the *Journal*, with whom it admits that it was making common cause in refusing Mr. Bliss a hearing, had published the whole lying statement of the *Philadelphia Times*, Col. Bundy heading his introduction to that statement, and endorsing its truthfulness, in the following malignant and Bundy-like headline, "A Blistering Blizzard Blasts the Blissful Bliss. His Band of Spirits Dematerialize Under a Full Head of Light." Having thus had the assurance of the editor of the *Banner*, that we could have no means of replying to his personal attacks upon ourself, Col. Bundy began a series of the most malicious and groundless misrepresentations and personal abuse of us that any editorial coward was ever guilty of. For more than a year this was kept up, and we were compelled to endure it, having no means of meeting the cowardly assaults upon us. Time and again we wrote to Col. Bundy, begging him to desist, or give us the opportunity of defending ourself in his columns, only to be more bitterly and unjustly abused and slandered than before. Our only offence was that we had defended Mr. and Mrs. Holmes against Protestant Christian bigotry, and Mr. and Mrs. Bliss against Catholic Christian bigotry, and aided those faithful mediums to successfully defeat the enemies of Spiritualism and spiritual mediums in their war upon both. We saw others as ruthlessly and unjustly assailed by the *Journal*, as ourself; and saw the *Banner of Light* encouraging these repeated outrages by its refusal to allow any reply through its columns. Col. Bundy finding he had everything his own way did not hesitate to take advantage of the manifest cowardice of the *Banner*, and began a series of attacks upon that paper, because it did not come out openly and train in his company, in his assaults upon Spiritualists and spiritual mediums. We saw no way of putting a stop to this vile business, but to start a spiritual paper that would be faithful to the cause at every cost of personal sacrifice.

But for that train of circumstances, we should never have thought of putting on the editorial harness to do battle for Spiritualism—as much against treachery in its ranks as against its open and deadly enemies. We well knew when we started *MIND AND MATTER* that we would arouse the jealousy, fear and enmity of the conductors of those two journals, who from the first issue of our paper, have declared to hundreds of our friends that it was destined to be an ignominious failure. We have not complained of this treatment, for we expected it. Resolved that we would treat all

persons fairly, we have not hesitated to publish the repeated public attacks that have been made upon us in those two papers, in order that our readers might have full opportunity of forming a proper judgment as between them and ourselves. That we have acted justly in all we have done as a journalist, is evident from the fact that no one has dared to assert publicly, that we have treated them unfairly. So stands the matter to-day between ourselves and our assailants.

The *Journal* of the 16th inst., comes to us with the following editorial announcement.

"PERSONAL EDITORIAL.—G. B. STEBBINS.

"The appearance of my name as an Associate Editor of the *Religio-Philosophical Journal* calls for a word from me. A few weeks ago such a position was not in my mind, but the editor and proprietor needs rest from his task of doing two days work each day—a task under which even a sound constitution and good habits, fail to save one from trouble of weary brain and body. I am here to take such part and give such help, as may lighten his labor and afford the rest and change he must have, and with which his usual health and vigor will doubtless be restored in a few months. To many valued friends, far and near over our broad land, I wish to say that it will lighten my work on the *Journal* to feel and know that I am reaching them through its pages, and so keeping the golden chain bright. The work is great, the field is wide, I shall do what I can.

GILES B. STEBBINS."

This announcement has but one meaning, and that is, that Mr. Stebbins has been summoned to save the *Journal* from the impending ruin that Col. Bundy's management has brought upon it. While Mr. Stebbins is to act ostensibly as Associate Editor of the *Journal*, it is evident from the closing sentence of the above announcement, that he is really to be its Editor-in-Chief. Believing that a change of policy, as well as a change of acting editors, is to attend the future course of the *Journal*, we extend to Mr. Stebbins the right hand of fellowship in the great contest for truth, in which there cannot be too close a union and co-operation of its friends.

We cannot but feel that the reason assigned for Mr. Stebbins taking editorial charge of the *Journal* is not the real one. It can hardly be that Col. Bundy has been doing two days' work in one, nor any more than was done by Mr. Jones, when, with the assistance of Mr. Francis, he for many years conducted the same paper. If Col. Bundy's health has become impaired, it has not been on account of the amount of work he has been doing, but rather on account of the kind of work he has been doing. Col. Bundy has lost no opportunity to try and make his readers believe that we are insane. If Mr. Stebbins is correct in his representation of Col. B.'s condition, it would seem that it has been himself and not us, whose mind was impaired. We had heard nothing of the serious impairment of Col. Bundy's health until Mr. Stebbins made it known. The "trouble of weary brain and body" is what we have over and over again warned Col. Bundy, would be the result of his puerile efforts to interfere with the work that the spirit friends of Spiritualism have been doing through their mediums. We are a much older man than Col. Bundy and we venture to say that the amount of our editorial work has far exceeded that of Col. B., and yet we are neither weary in brain nor body. Why? Because we were doing that which we knew was right and for the good of humanity. Had Col. Bundy been doing the same, his sound constitution would not have been impaired by the slight tax upon his energies. While Col. Bundy has figured as editor of the *Journal*, Hudson Tuttle and Mr. Francis have performed most of the editorial work, and if any one should have been broken down it ought to have been one or the other, or both of the latter, and not Col. Bundy. There seems to have been a fatality attending those who have opposed Spiritualism by warring upon spiritual mediums. Mr. Owen paid with his loss of reason for his unintentional wrong to Mr. and Mrs. Holmes; Dr. Henry T. Child has the sympathy and respect of none of those he once numbered among his friends; Wm. O. Leslie, his accomplice in betraying Spiritualism, no one has ever heard any good of since; Wm. W. Harding, of the *Philadelphia Inquirer*, became disgracefully insolvent; and their poor, bribed assistant, Eliza White, if living, is living a life worse than death; Cathcart Taylor, the city editor of the *Philadelphia Times*, committed suicide to escape the tortures of remorse for his part in the attempt to destroy Mr. and Mrs. Bliss; Louis N. Megargee was driven from his position of reporter for the *Times* because of his bungling mismanagement of his part in the same work; Anthony Higgins, who was sent here by the Jesuits in the guise of a Spiritualist to aid and assist in the nefarious business, was so exposed by his acts, that he had to subside disgraced and without employment; the Collins Brothers, who were most prominent in the conspiracy to destroy those mediums, and on whose vessel poor Helen Snyder was made to sail to her terrible death, to prevent her confessing her awful guilt and betraying her associates in crime, met with business disaster after business disaster, involving the heaviest losses; Wm. H. Harrison and Philip Diesinger have gone out of sight, two as poor miserable knaves as ever escaped the justice that was their due, while Helen Snyder met a watery grave. Such a train of personal chastisement cannot have been the result of chance; but must have been the result of such wrong-doing as punishment by supermundane influences can only account for. What a lesson for those who are still lending themselves to interference with the

operations of the spirit forces that are behind the Spiritual movement.

When we are done with our thorough exposure of the conspiracy to destroy Mr. James, the vile attempt to injure and destroy Mr. Keeler, and the devilish conspiracy against Mr. and Mrs. Fletcher, we shall be very near the end of the conspiracy business to injure mediums, for it will then be manifest that it is a losing business. Let us have peace, for peace we will have, and that without postponement. It is for Mr. Stebbins to show whether he is of our mind on that point. It affords us the greatest pleasure to testify that Mr. Stebbins has made a most excellent beginning, and has given proof that he knows how to run a spiritual newspaper, in several important particulars; and we are mistaken greatly if the *Journal* does not grow in favor under his management.

#### WHY THE POTHÉ?

The *Banner of Light* of the 16th inst. devotes the most of its usual editorial space to giving, as it says: "Evidence of the Genuineness of the Spirit Message Department of this Paper;" and promised in the next issue, "to give additional evidence of the legitimacy of the *Banner* Spirit Message Department."

Now, it is truly amusing that any spiritual journal, and especially the *oldest spiritual journal in the world*, should deem it necessary to justify itself, or apologize for the publication of spirit messages. The paper that does not publish such messages, except when they can be used to reach some selfish end, is not a spiritual paper in any sense of the word, however loud may be its professions of friendship for Spiritualism; and it has been this utter disregard of the wishes and interests of spirits by the *R.-P. Journal* that has shown more plainly than ought else that it was not a spiritual paper. It was the fact that the *Banner of Light* did devote so much space to spirit communications that gave it its highest claims to be considered a spiritual paper. But for its message department it would have been at times a reasonable question whether the *Banner* was of any more service to Spiritualism than the *Journal*, the aim of which would seem to have been to do as little as it could to serve that cause and not lose the confidence of Spiritualists of the milk and water stripe. We see not the least occasion for the *Banner* people to notice the opposition of such men as P. E. Farnsworth, who are chronic fault-finders with all efforts to advance Spiritualism, and who, like the dog in the manger, will do nothing themselves and would allow no one else to do anything if they could prevent it. We cannot think that the *Banner* is correct when it says: "But to-day a new opposition has sprung up—even in our own ranks—calling in question the utility and reliability of our spirit message department; and we are receiving at the present time thorns instead of roses." When Mr. Farnsworth, referring to the spirit messages published in the *Banner*, said: "The 'dear old *Banner*' continues to publish from week to week a lot of silly 'messages' very few of which contain sufficient data for identification, even if they are genuine;" and again, "I am inclined to believe if they were written to order in a private room of the establishment, and the names fixed at random, fully as many of them would be identified as now;" he only showed how many groundless things he could say about something that he is incapable of comprehending. We know that the communications that are given through Miss Shelhamer at the *Banner of Light* circles are as genuine spirit communications as any ever given through any medium, and rejoice that spirits have so good a medium through whom to reach their friends. But it by no means follows that untruthful spirits do not at times avail themselves of Miss Shelhamer's mediumship to deceive the editors of the *Banner of Light* as to what the spirit friends of Spiritualism would have them do. While we would by no means say one word to depreciate the good and useful work that has been accomplished by the *Banner* free circle communications, we cannot but think it would be well to discriminate a little among them as to the utility of their promiscuous publication. Where communications are manifestly untruthful, as was the case with the communications falsely attributed to the spirits of Robert Dale Owen, William White and John Pierpont, which we showed by their internal evidence were the work of un-friendly personating spirits; or where they are merely of a personal nature and of interest only to those addressed or for whom they were intended, the propriety of publication may justly be questioned. In such cases it would be much better to treat them as untruthful or merely personal communications, and not occupy space that could be used to a much better purpose. Let all untruthful communications be suppressed, or if published, criticised to show the untruthfulness of them; and all merely personal communications be sent directly to those for whom they were given. If this course were taken all such covert hostility as that manifested by Mr. Farnsworth to the "dear old *Banner*" message department, will be defeated. We agree with Mr. Henry Kiddle in the main, when in his letter to the *Banner* of March 29th, he says of the communications in question:

"As to their genuineness as spirit communications, and the identity of spirits, I do not see how either of these can be disputed on any fair and correct principles. They contain too many statements of facts to render the usual ready hypothesis of the 'unconscious cerebration' of the medium at all admissible; and the theory of 'fraud' so rashly assumed by many sceptical Spiritualists of

the time, can only be entertained by impeaching the honesty, not only of the medium, but of all connected with the circle, including the managers of the *Banner of Light*, in which these messages are published. \* \* \*

"The time will come, if it has not now arrived, when principles must be established, by the intelligent application of which spirit messages will be judged, and then they will not be left to the condemnation and contempt of those whose shallow, materialistic irreverential nature will permit them to accept only such facts as are demonstrable to their material senses."

Had Mr. Kiddle been content to stop there, he would have avoided exhibiting the manifest annoyance he experienced at our criticism of his folly in publishing the book which gave him his notoriety as a Spiritualist. But this he had not the good sense to do; and proceeds to say:

"With such the fact of spirit manifestation is the only thing to be proved—the only thing of any value in this great movement called Modern Spiritualism. [Why is it not Modern Spiritualism without being 'called' so?] And while they admit that this fact has been proved, they are ready to assert at all times and on all occasions that the greater part of the spirits who communicate are *liars*, and the mediums through whom they make their presence known are 'frauds.'

We choose to believe that Mr. Kiddle intended to be understood as applying that very untruthful statement to ourself."

We appeal to those who have read MIND AND MATTER to judge whether that allegation of Mr. Kiddle has one tittle of truth in it. It is just as little warranted on the part of Mr. Kiddle as it would be for us to say that Mr. Kiddle and the managers of the *Banner of Light*, deny that any untruthful messages are ever given by spirits through spiritual mediums. From their manifest purpose to place us in a false light before the readers of the *Banner*, one might reasonably infer, that they are so little acquainted with spiritual facts, as be ignorant that spirits can, do, and will lie to deceive those who are foolishly reverent enough to accept spirit falsehood for truth; and ready to publish anything and everything purporting to be spirit communications, for indisputable truth. Spiritualism may have worse enemies than such people, but none that can do it more harm than such weakly reverent friends. Better be advised gentlemen and cease helping the enemy by failing to wisely discriminate between spirit truth and spirit falsehood. Whether you want it so or not it must be done, and so acting you will save yourselves a good deal of humiliation and useless vexation of spirit. We never yet heard of a Spiritualist who thought most spirits liars, and most spiritual mediums frauds. Such people are found only among Bundyites, priestly Jesuits, Christian bigots generally, and those who do all they can to encourage spirit lying. We sincerely trust that Mr. Kiddle will not force us to conclude that he belongs to the latter class. Another book, such as the first he published, will settle that matter in our judgment. Already the air is thick with rumors that Spiritualism is destined to receive a like blow from the same quarters. Should it come, it will be repaid with interest.

We would say to the *Banner of Light*, that we are heartily with it in its spiritual message department policy, and congratulate it on the fact that it has so grand a medium as Miss Shelhamer as the channel of its spirit messages; but at the same time we urge them to seek to surround her with such influences as will prevent such spirit deception as we laid bare in our criticisms of the communications that falsely purported to come from Robert Dale Owen, William White and John Pierpont, and which the least discrimination on the part of the managers of the *Banner*, would have defeated without the necessity of our intercession in the matter. We have a message department too, and have no apology or justification to offer for it. If untruthful spirits seek to use us to effect their intended deceptions, we will thank our contemporaries of the *Banner*, Mr. Kiddle or any other person for pointing us to the evidence of it. We intend to try the spirits in whatever way they may put in an appearance and ascertain whether their coming be for good or evil, and every good, true and faithful Spiritualist will join in this most necessary work. Only those on earth or in spirit who desire to perpetuate error, will oppose it. Those spirits who come to us urge that necessity and we see the wisdom of their inculcations. We want truth and only truth, and will be satisfied with nothing else.

In a letter from Washington, D. C., to the *Banner of Light* Mr. George A. Bacon, the intimate friend of Mr. Colby, writes: "Wherever I chance to go I hear the *Banner* spoken of in terms of warmest commendations for its high character, its clean record, its spiritual information, its great variety, and withal its transparent desire to be impartial and just, without offensive personalities and abuse." We ask Mr. Bacon if he can truthfully say he has not therein intimated that those persons to whom he refers, had used those expressions as contrasting the conduct of the *Banner*, in all those respects, with some other journal in the spiritual field, that was the opposite? There are two ways of slandering persons, one is manly and unequivocal, the other is the way in which the *Banner* allows this to be done through its correspondents. Such meanness is contemptible, and wholly inconsistent with moral rectitude. It may pay you here, but it will not hereafter; and this you well know, if you are true Spiritualists. In what is the *Banner* impartial? In what just; that it should be held up as a model in those respects? Our experience at its hands has shown it to be anything but impartial or just. While not daring to say aught against us openly, it has left no stone unturned to wrong us, where it thought it could escape responsibility for its hostility. We can stand it if they can.

"As to their genuineness as spirit communications, and the identity of spirits, I do not see how either of these can be disputed on any fair and correct principles. They contain too many statements of facts to render the usual ready hypothesis of the 'unconscious cerebration' of the medium at all admissible; and the theory of 'fraud' so rashly assumed by many sceptical Spiritualists of

#### WHAT A LESSON FOR MEDIUMS!

We take the following letter, which explains itself, from the last issue of the *R.-P. Journal*:

"To the Editor of the *R.-P. Journal*:

"Messrs. Smith and France came here, as per notice in the *Journal*, two weeks ago. Mr. France was unable to produce any phenomena whatever, and after remaining two days, left for home, claiming that his mediumistic power had left him for the present at least. Their appearance was in every respect that of sincere and honest gentlemen. As they left under most flattering prospects in the way of calls to hundreds of Western towns and cities, after having expended some \$140 in coming here, and as their proposals were to show what they claimed in their circulars before receiving any money, I fail to see any other solution for their sudden change of front than the one they themselves give.

"N. C. BUSWELL.

"Neponset, Illinois."

What is the lesson those facts teach? We will answer. We have had, through our New York correspondence, ample testimony that Mr. France has been, if he is not now, a wonderful medium for the materialization of spirit forms and other phases of spirit phenomena. Indeed, so fully developed was he as a medium, that the manifestations occurred through him under circumstances that would render it difficult, if not impossible, for spirits to accomplish them through other mediums. This gave Mr. France such confidence in their power, that he publicly announced that he was ready to go anywhere and submit to any conditions that might be imposed upon him by those who would employ him. It appears that so long as he was among those who knew his honesty, and were friendly to him, his spirit guides were able to overcome whatever obstacles were placed in their way by the medium and those to whom he gave his service. Mr. France and his friends laid great stress upon the fact that he was the only medium that was willing to be tested without regard to the nature of the tests to be applied; implying that mediums that were unwilling to submit to any tests but those suggested by their guides were less reliable than he was as a medium. We felt very sure that Mr. France would find enough, in the testing line, to show him how unwise he was in not allowing the spirits who had developed him as a medium to advise and direct his movements, instead of disregarding or disobeying their advice and directions.

As Mr. Buswell's letter shows, he, in the support of Bundyism, invited Mr. France to Neponset to effect one of two things. First—to prevent the occurrence of any manifestations under such test conditions as would be imposed upon him by Buswell and those concerned with him; or, second—if any manifestations took place under those conditions, to insist that they could take place under the same conditions through any other medium. In either case Bundyism was to be justified, and mediums who would not submit to mortal dictation in the exercise of their mediumship, were to be condemned as dishonest tricksters. It is an old saying, "Man proposes, but God disposes;" but in Spiritualism, at least, that saying is not applicable. For, in all that relates to it, while mortals propose, the spirits alone dispose. This is evidently shown by the facts connected with this case.

Two months ago, this same N. C. Buswell invited Dr. A. B. Dobson to Neponset, Ill., manifestly intending, from what Dr. D. says of his conduct, to get the latter to associate himself with him in business, in order that he might the more effectually discredit the latter as a medium, or failing in that to reach his object in some other way. He, stickler as he pretended to be for mortal test conditions in spiritual investigation, urged Dr. Dobson to go to Neponset and give his seances, although the latter peremptorily refused to sit under any other conditions than those that suited the spirits who were working through him. Dr. Dobson went to Neponset and gave two of his public seances, at which many very remarkable manifestations took place under such conclusive circumstances as to defy sceptical doubts of his integrity as a medium. Not daring to attempt to explain away those manifestations on any theory of deception on the part of the medium, as they were witnessed by too many persons who knew them to be genuine, Buswell induced Dr. Dobson to give him a private sitting, at which he alleged he caught Dr. D. simulating the manifestations. The whole story, which bore on its face the evidence of malice and falsehood, was approved and published in the *R.-P. Journal*. We fully reviewed that whole affair at the time, and only refer to it here; in order to show the legitimate outcome of Bundyism, and the wickedness and folly of Spiritualists countenancing or upholding it.

Dr. Dobson went to Neponset subordinating everything to the wishes and directions of his spirit guides—he confronted Buswell and his associates and the hostile spirit influences behind them—and the manifestations that took place through him caused dismay to his would-be betrayers, and left them no alternative but to summon Mr. France from his Eastern home to save Bundyism from its final defeat. Mr. France, utterly disregarding the spirit forces on whom he could alone depend to carry him through, placed himself under the Bundyite management of Buswell and associates, and found himself abandoned by his powerful spirit guides, an abandonment that he was forced to acknowledge.

Buswell says, "Mr. France was unable to produce any phenomena," thus intimating that all

the phenomena that were said to have been produced by spirits through him, were produced by himself. It would seem that Mr. France had fully justified that construction of his pretensions as a medium, by proposing "to show what they claimed in their (his) circular before receiving any money." If Messrs. France and Smith proposed any such thing, the spirit guides of Mr. France did just the right thing by teaching them the lesson of propriety they did, dear as it was to them in time and money.

Here was a good, thoroughly tested, honest medium, broken down by Bundyism, after being put to great expense and trouble, and compelled to retire, from a contemplated trip of wide usefulness, to his home. We sincerely trust that this triumph of Bundyism will not deprive the spiritual cause of the mediumistic services of Mr. France, for their loss to it would be very great.

No medium has any right to say what will or can be done through them at any given time by spirits, for even the spirits themselves admit that they cannot tell this with any certainty, everything depending upon the conditions they may meet with. We urge upon all mediums the importance of heeding the lesson the foregoing facts teach, which is, that spirits and not themselves are the masters of the situation, as to what will or will not occur through mediums. That Mr. France was not denounced by Buswell as a fraudulent medium, as was Dr. Dobson, was no doubt due to the fact that Mr. France enabled them to demonstrate the fact that Bundyism could defeat the occurrence of all spiritual phenomena, even through one of the best mediumistic instruments anywhere to be found. Our advice to mediums is—if you would retain your mediumship, refuse knowingly to sit for any person or persons who question your honesty by insisting or dictating to your spirit guides what tests shall be given. The enemy are learning that they can destroy mediums and prevent the manifestations, by taking matters into their own hands, and it therefore becomes a duty on the part of mediums, to refuse to sit for them under any circumstances when they have reason to know or suspect who those enemies are. Let us at least tolerate no more Bundyism within the spiritual lines. Spirit lying and mortal lying by Christian bigots: Bundyite opposition to spirit manifestations of all kinds; and the attempts to make Spiritualism the pack horse to carry all the selfish worthlessness that can find no other method of gaining a livelihood, are the great hindrances to the spiritual movement. Why not unite and demand that these things shall no longer be? Or if they must continue for a time, why not unite in making it so warm for these obstructionists that they will see the wickedness and folly of their course, and all the sooner abandon it.

FORM OF PETITION FOR THE RELIEF OF MRS. SUSIE WILLIS FLETCHER.

TO HER MAJESTY VICTORIA, QUEEN OF GREAT BRITAIN AND IRELAND AND EMPRESS OF INDIA.

The undersigned citizens of the United States of America have learned, with surprise and sorrow, that Mrs. Susie Willis Fletcher, also a citizen of the United States, and a gifted medium for spirit control, has been tried and convicted in one of your Majesty's courts, in the city of London, of having obtained from one Mrs. Heurtly-Davies by false pretence of being a spiritual medium, and of practicing the arts of sorcery, necromancy and witchcraft, to deceive the said Mrs. Heurtly-Davies and obtain from her, illegal possession of certain valuable property—under which conviction the said Mrs. Fletcher was sentenced to a long and degrading punishment. We respectfully represent to your Majesty that Mrs. Fletcher has been long and favorably known in our country as a genuine and highly gifted spiritual medium, and as an honest, estimable, refined, intelligent and cultivated lady; and we feel assured that she would not knowingly violate the laws of your Majesty's kingdom, nor do ought that would injure any of your Majesty's subjects. We feel further assured that Mrs. Fletcher, in visiting England to exercise her gifts of mediumship, which are undoubtedly, had no intention of doing ought that was illegal or improper; and that whatsoever was done or said by her, when under entranced spirit control, was innocently and ignorantly done, on her part, and with no intention to deceive or injure any one, much less her (at that time) warm personal friend, Mrs. Heurtly-Davies, your Majesty's subject.

We therefore earnestly implore your royal interposition in the case of Mrs. Fletcher, and that you will pardon her unintentional offence against the laws of your Majesties realm. We truly hope that the inherent justice of our appeal to your Royal clemency, will be regarded as worthy of your Royal consideration, and that Mrs. Fletcher will be restored to liberty, to her friends, to her fellow citizens and country, through the exercise of your Royal pardoning power: and we will ever humbly and respectfully pray.

#### EDITORIAL BRIEFS.

E. W. WALLIS, the English trance medium, is coming to America in September.

DR. F. WEBSTER, of Portland, Maine, is meeting with marked success as a magnetic physician.

MR. FRANK T. RIPLEY, writing from Milan, O., wishes us to say that he is open to engagements in that part of the State of Ohio.

MR. WM. EGLINTON, the much talked about English medium, will soon be in Philadelphia, on his way to Washington, D. C.

A FULL account of the Fletcher-Heurtly affair is soon to be issued in pamphlet form, and will contain the proceedings of the courts in both countries.

One of the most promising lecturers in the field is Geo. A. Fuller. He has been very actively engaged in New England during the past year, and with gratifying success.

MR. FRANK T. RIPLEY desires us to say that he is at present very sick, but recovering slowly, and as soon as he gets strong enough he will answer all letters and fulfil all engagements.

MIND AND MATTER can be obtained every Friday morning and during the week, at 804 Spring Garden street, near the hall of the First Association of Spiritualists of Philadelphia, at 505½ North Eighth street.

THE Harbinger of Light, of Melbourne, Australia, notices two new mediums for independent slate writing and other physical manifestations,—a Miss Crambrook and Miss Fanny Chappell, of Yackandah.

At North Turner, Maine, there is a materializing medium of extraordinary powers, and the applications for seances are very numerous. The power came upon him unsought, and he is rapidly developing other phases of mediumship.

THE SCIENTIFIC BASIS OF SPIRITUALISM, by the late Epes Sargent; pp. 372. This book should be read by Spiritualists everywhere. Price \$1.50; postage 10 cents. For sale by James A. Bliss, 713 Sansom street, Philadelphia, Pa.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

In the long ago, mediumship was punished with death; in the present, with imprisonment. In England, Dr. Monck, Mr. Lawrence, Mr. Matthews, and now Mrs. Willis Fletcher, have all suffered imprisonment, because they were spiritual mediums. Let us not forget that we are in the nineteenth century.

THE celebrated physician and healer, Mrs. M. J. Phillips, at 574 Main street, Hartford, Conn., is having great success in the treatment of all disease, especially cancer and scrofula. She refers inquirers to citizens of Hartford for certificates of her success. Diagnosis by lock of hair, \$1.00; medicine by mail, \$2.00 and six 3-cent stamps; consultation free.

DR. C. J. RICHARD, the successful magnetic healer and graduate of the American Health College of Cincinnati, Ohio, has opened an office at 98 Federal street, Portland, Me., where he will be pleased to receive patients from 9 a. m. to 3 p. m., each day. He will also visit patients at a reasonable distance from Portland.

We have been favored with a call from our friend and co-worker Thomas Street on his way to Brooklyn, N. Y., and other places eastward. Bro. Street is an energetic, untiring and fearless worker, and an effective inspirational speaker. He is paying special attention, while on his travels, to the collection of funds in aid of the medium's home fund, as will be seen by our report of the progress of said fund in another column.

Our medium friend, James A. Bliss, has transformed the lower part of this building into a beautiful book store. Our Philadelphia subscribers should give him a call and see what energy and enterprise is displayed by this well known medium. He has on his shelves and counters a very complete stock of books and pamphlets, devoted to Spiritualism and materialism, at the publishers' prices. Send to him for a catalogue.

THE Spiritualists of Portland, Me., where Mr. J. William Fletcher has been lecturing with such marked success, are about moving into an elegant new hall in Congress street, which they have engaged by the year. The Thursday evening social meeting is very largely attended. The interest at these meetings is greatly increased by the frequent attendance of Mrs. Helen Palmer, who, as Mrs. Bronson, was so widely known a few years ago.

GOOD FRIDAY IN NEW YORK.—The theatres and other places of public amusement are all open tonight, with but one prominent exception, and that exception is a novelty in New York experience. The influence of the church, however, with reference to these fast days, is extending year by year, and nothing is more probable, therefore, than that, ere another decade pass, what is at present the exception will then be the rule.—N. Y. Correspondent of Public Ledger. [We shall see! Ed. of M. and M.]

DEVELOPING CIRCLE.—By request of several persons I will form a new developing circle of seven gentlemen and six ladies, to meet once a week for eight weeks at a place to be named hereafter. The conditions under which persons will be admitted to this circle are: First, that every person who shall become a member shall be at the place of meeting promptly at 8 o'clock; second, that persons who shall absent themselves from the circle shall pay the fee as if they were present. Terms of admission to the eight circles, \$2. Address or call upon James A. Bliss, 713 Sansom street, or H. A. Beach, 2322 Master street, Philadelphia.

TRANSCENDENT PHYSICS, an account of experimental investigations from the scientific treatises of Johann Carl Frederick Zollner, translated from the German by Charles Massey, of Lincoln's Inn, London, England. It contains a very interesting account of the scientific investigation of Dr. Henry Slade's wonderful mediumship by that eminent professor, and is profusely illustrated with engravings. This book is having a heavy sale, and parties should send at once to secure one before the first edition is exhausted. Price (cloth) \$1.50, postage paid. For sale by James A. Bliss, 713 Sansom street, Philadelphia, Pa.

PROF. GRANGER is giving a series of very interesting exhibitions in psychology and mesmerism, at the hall corner of Eighth and Buttonwood Sts., this city, which are well attended and highly appreciated. The subjects illustrated at these exhibitions are most worthy of the attention of all seekers of truth in the way of psychic forces. These entertainments are as amusing as they are instructive. By all means go and see and hear Prof. Granger, for it will well repay you. The exhibitions will take place on Friday and Saturday evening of this week and every evening next week (except Thursday) at 8 o'clock.

THE Herald of Progress, commenting upon the phenomena of spirit communion, among a series of very sound and sensible "jottings," makes one assertion that is not in accord with our own experiences, to wit: "Inquirers, in many cases, sit down for 'what they can get.' There is no definite object before their minds. They may in a sense desire to be rewarded with some utterances or manifestations, but beyond that their minds are undecided. Is it then to be wondered at that sitters are sometimes duped? And is not the method of imparting frivolous answers the wisest course to expose their want of purpose? In all communications the old saying holds good, 'Like attracts like!'" Our experience is, that a state of perfect passivity of mind during a sitting—a willingness to take just "what one may get"—will be much more likely to bring reliable, testful and satisfactory communications than a positive attitude of determination or even anxious desire to get certain defined responses and no others.

#### Special Notice from "Bliss' Chief's" Band.

MR. RED CLOUD, speak for Blackfoot, the great Medicine Chief from happy hunting grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away.

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Manetized Paper for 10 cents per sheet, 12 sheets \$1.00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, \$1.00. Address James A. Bliss, 713 Sansom street, Philadelphia, Pa. (Communications by mail, \$1.00 and three 3-cent stamps.)

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Generous Offer by a Well-known Cincinnati Medium. To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

MR. A. M. GEORGE,  
Rooms 14 and 15, 114 Mass Ave.  
Indianapolis, Ind.

#### A Vitapathic Physician's Kind Offer.

Any person sending me \$2.00 and two 3-cent postage stamps, with lock of their hair, age, sex, and leading symptoms and location of their disease, I will give them a free examination and advice, and send the two dollars to pay for MIND AND MATTER for them one year.

J. B. CAMPBELL, M. D., V. D.  
266 Longworth St., Cincinnati, Ohio.

#### Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,  
87 West Madison St., Chicago, Ill.

#### A. F. Ackery's Kind Offer.

BROOKLYN, N. Y., March 1, 1881.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer. Any person subscribing for MIND AND MATTER for six months through me, will receive from J. M. Roberts, Editor, two tickets to attend materializing seances of A. F. Ackery, of 49 Debevoise St., Brooklyn, N. Y.

#### A Chicago Medium's Generous Offer.

No. 7 Lafin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS,

#### Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps, they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex, and leading symptoms.

MAQUOKETA, IOWA.] DR. A. B. DOBSON.

#### A Medium's Valuable Offer.

GRAND RAPIDS, April 20, 1880.

DEAR BROTHER.—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

MRS. DR. SAYLES,

305 Jefferson Ave., Grand Rapids, Mich.

#### Dr. J. C. Phillips' Liberal Offer.

OMRO, WIS., Jan. 14, 1880:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair. DR. J. C. PHILLIPS.

Psychometrist, Clairvoyant and Magnetic Healer.

#### A. C. Williams' Generous Offer.

A. C. WILLIAMS, Medium and Psychometrist, of Granville, Mahaska Co., Iowa, will give spirit communications on business, minerals, etc., or diagnosis of disease, during the next sixty days for 60 cents each communication, to be applied to MIND AND MATTER free list fund. Applications to be addressed to A. C. Williams, care of MIND AND MATTER office, 713 Sansom St., Philadelphia, Pa.

#### PHILADELPHIA SPIRITUAL MEETINGS.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

RHODES' HALL.—Spiritual Headquarters, 50½ N. Eighth Street. A religious spiritual meeting and circle at 2½ p. m., and circle at 7½ p. m.

#### PHILADELPHIA MEDIUMS.

MRS. H. D. CHAPMAN, Medium for the sick in body and mind, No. 128 Mt. Vernon Street.

MRS. LOOMIS, Trance Test and Healing Medium. Diagnosis of disease or business reading from lock of hair by mail, 33 cents each. Medicated Vapor Baths and Electro-Magnetic treatment given. 1312 Mt. Vernon St., Phila., Pa.

DR. HENRY C. GORDON, Materializing and Slate Writing Medium, 821 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

MRS. THILIE R. BEECHER, Trance Test Medium, No. 237 Madison Square. Sittings daily; Communications given both in German and English.

MRS. E. S. POWELL, Business and Test Medium, Sittings daily from 9 a. m. to 9 p. m., at No. 238 North Ninth Street.

MRS. HOHLOCK, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

MR. AND MRS. T. J. AMBROSTIA, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

DR. RORILANA T. REX, Healing and Test Medium, 446 York Avenue. Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.



## SPIRITUALISM IN OLD RANDOLPH.

J. H. MENDENHALL.

## Editor Mind and Matter:

DEAR BROTHER:—I send you a few facts showing how the cause of Spiritualism is prospering in this part of its great field of operation. A lady and gentleman—Mrs. Belle Fletcher and Charles Barnes of Cincinnati, Ohio, accompanied by a Mr. Beaumont, have been visiting several localities in our county, holding seances for spirit manifestations, which, in general, prove highly demonstrative of immortality. Their seances are given principally in day time, with light subdued, and though they have not yet reached the plane of full form materialization, they do not fail, I believe, to give general satisfaction, at least to all who are capable of logical thinking upon the subject; in as much as the mediums are placed in what I think, even our brother Col. Bundy would be willing to admit as fair test conditions. Besides the materializing phase, the spirits speak freely, both independently, and by using the vocal organ of the mediums, often joining the audience in singing, in which instance they far excel our mortal vocalists. It was not my pleasure to be in attendance at their best and most thorough test seance, which was given in Winchester, our county seat. I am informed, however, by prominent citizens of said city and vicinity, who visited the seances there given, that they were such as to create quite an interest in the minds of Winchester's best thinkers, though some of them are deeply tinged with the materialistic cast. On one occasion Mr. Barnes, medium, was boxed up tightly according to the planning of sceptics. This was intended to prove him a fraud, as they (sceptics) expected no manifestations to be given with the medium thus confined. The substitute for a cabinet was one corner of a large room with a curtain stretched across, some six or seven feet in height. Around this curtain the audience took their positions in tiers. Drums, bells, horns and other instruments belonging to that category of implements were placed upon the floor, around the box containing the unconscious medium. It was a supreme moment; for either Mr. Barnes was to be proven a fraud to the minds of sceptics present, or else Spiritualism was to reign triumphant over doubting, materialistic minds. You can imagine the results, when informed, that under this Bundyite arrangement, the drum was beaten, bells rung, trumpet sounded, and voices from the other shore greeted the ear of listening mortals.

Of our own local mediums, Miss Maria, daughter of John E. and Sarah Campbell, enjoying perhaps her fourteenth summer, is rapidly developing for the physical phases of spiritual phenomena, including the crowning, form materialization. Mr. and Mrs. C. are deeply grounded in the cause, and being each quite mediumistic, as well as blessed with a large portion of good common sense, they cannot fail to meet with success in their grand enterprise. There are also several other persons in Winchester and vicinity, possessed of various phases of mediumship, among which are those of clairvoyance, clairaudience, healing, etc. As regards Mrs. Mendenhall's seances, we are just now commencing to resume them, she recovering somewhat from a long tedious spell of delicate health. Spirits are again through her powers, able to take on the full materialized form, but not sufficiently strong to walk out among us as in times past. Quite recently we had the pleasure of beholding and conversing with our dear old mother, who passed "Over the River" last August, so soon after telling us "The angels are coming for me soon." She appeared, and so expressed herself somewhat weak, yet, was readily recognized by the audience present, both by voice and feature. Our spirit band informed us, that prospects bid fair (unless some unforeseen occurrence takes place) for the full return of Mrs. Mendenhall's medial powers. In case of such an event, we shall give Bro. Coleman an opportunity to demonstrate his candidness in his \$500 offer for the good of the cause. On last Sunday, Mrs. M., for the first time, sat in a partitioned cabinet, with drum, bells, etc., in the other apartment, and before the audience were half seated, the instruments were all freely used by the spirits.

A few thoughts on the materializing phenomena. On the night of the 6th instant, at a circle of Mrs. Mendenhall, the conversation turned upon the subject of materialization. The conversation principally took place between the controlling spirit, Mattie Homo, an Indian squaw, and your humble correspondent; the latter speaking interrogatively, the former explanatory thereof. Thinking that the instructions of the controlling spirit may be interesting to the readers of MIND AND MATTER, especially those who are investigating at spiritual circles, I send you the substance, perhaps quite a verbatim account, of what was said. The circle being arranged *en regle*, Mattie, the spirit, addressing herself to the writer, remarked:

"Chief em, when the minds of the people at a circle are all confused—some mad, some grieved, and others doubling, etc., the magnetism which emanates from them all is like paints what em wont mix so as to produce the color what em the painter wants."

Question by the writer: "Do spirits use those emanations from the audience in building up the materialized forms in which they appear?"

Ans. "Why, to be sure they do; and elements what em in the air, all mix em up with em medium; and when contrary, em wont mix em good, so you get em no show."

Ques. "What effect, if any, does anxiety in the minds of the audience have upon the work of spirit materialization?"

Ans. It put em emanations what em spooks use to make em selves up; in such commotion that em spooks can't collect em, and the they can't use em—just the same as when em all get em contrary, only not so bad. It make em emanations like electricity when in a storm."

Ques. In what manner do spirits collect said emanations for use—by will, force, machinery, or what?

Ans. Well, chief em, the medium is a negative or receptive battery; and when em minds all round are passive and harmonious, their magnetism, or what some call em aura, flow into that battery by em own accord an by em will of spooks, and mix em all up right; but when em not in harmony, then em wont mix good; and then em often infuses the medium both in body and mind.

Ques. What active part does the medium perform in the work of materialization?

Ans. Chief em, Col. Bundy say em perform all,

but me say em don't perform any. When em mediums active, spooks can't control em; but spooks get em from mediums that quality of matter what em make em stick to em spooks' body.

Ques. Well, Mattie, you are progressing finely; but tell us, by what process of action do spirits get those emanations formed into bodies around their own, so as to enable them to become visible to mortal eyes?

Ans. Chief em, the time will come soon, and I believe, has already, to some, when the spooks will be seen to come right out of the medium's body.

Here there seemed to be a difficulty on the part of the communicating spirit to express her thoughts properly, and a brief pause occurred, when a brother asked:

"How near the medium do spirits have to be, to enable them to materialize?"

Ans. Close: elements what em spooks are to make em selves come right up through em medium's brain or head.

Question by the writer: Mattie, do spirits, when putting on the materialized form, stand or place their own bodies immediately over the brain or head of the medium?

Ans. No, chief em; it is difficult even with the spooks to understand enough about it to explain. It looks like spooks come up through the medium's body, pass out at the top of the head, like em spooks get em out em shell when em pass through change what em call death. Some spooks are so gross and repulsive em can't get em into the medium so as to materialize.

Ques. What about those who are very refined?

Ans. Oh, if em too fine, em pass right in and out, and don't make em up for body for em selves; that is, no body what em you see.

Ques. Well, Mattie, what is the result when spirits whose aura, temperament, etc., are nearly on the same plane of consistency with that of the medium, try to put on the materialized form?

Ans. Why, if like em medium, then em make self right up, and look just like em medium. When em do this, then em Bundyites cry em humbug mediums.

Ques. Well, is it possible for such spirits whose temperamental qualities approximate so closely those of the medium, to assume or take on their own peculiar individual characteristics, features, etc., so that they can be sufficiently recognized as to prevent suspicion?

Ans. Chief em, that's hard to tell. Some spooks are like em folks what em in the body; em don't know how em do look. But, if em spooks know how, and can get em will force up strong enough, and all em audience know em spooks before em pass over, and if em all honest, then em can; if not, then em can't. Lots em spooks look em on, see how em others do, and then do just like em, and make em selves up, and not em understand the art. Some lose em nearly all consciousness of self when em make em selves up, and don't hardly know em selves for a time.

Ques. Mattie, please state the process by which a spirit who has just taken on the materialized form, is enabled to present himself to an intelligent audience in a clear, cognizable form.

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"Here this most interesting conversation, to me, that I ever held with a spirit, closed; the spirit remarking, that the powers required were too near exhausted for her to continue the discourse. I will only add that materialization is a fact; and though none of us comprehend its philosophy, yet the above statements seem to be well seasoned with good logic, reason and common sense; and that, should the philosophy of the materializing phenomena ever come to be understood by mortals generally, and the foregoing arguments known to be true, there will be good opportunity for some of those soaring teachers, who would make conditions, and dictate to the world of spirits what and how to act, to learn an important lesson as regards their present standing and true merit as teachers.

## Two Evenings with Mrs. Bliss.

COLUMBUS, O., March 9, 1881.

To the Editor of Mind and Matter:

This afternoon I met Mrs. Bliss at the Capitol Hotel and accompanied her to the residence of Mr. and Mrs. Coit, on Third street, where she was kindly received, and after an hour's conversation returned to her hotel. The following day, with Mr. Stuart's assistance, a cabinet was improvised of carpet paper and black drilling, tacked onto a frame of scantling. At about 8 o'clock Mrs. Bliss entered the cabinet and Mrs. Stuart's niece played softly upon the piano, and the company—some 18 persons—sang. After a time a fine looking, manly form appeared, who was recognized by a lady present as Garey Sharp. But the most grand and beautiful manifestation, was a young lady, a classmate of Mr. Stuart's niece, who graduated from college a short time since, and soon after passed to spirit life, and was buried in her graduating dress, in which she now appeared in all her loveliness and beauty, with all her adornments shining and glittering as only gold and diamonds can. This young lady, as I afterward learned from Mr. Stuart's niece, had been her personal friend from their earliest school days, studying the same lessons and singing the same music with her, and last evening she was impressed to play some of her dear friend's pieces, which the spirit acknowledged and bowed approvingly to. She was the only child and idol of her parents, who lavished wealth upon their dear pet, as her appearance testified to.

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